

The Prophetic Way of Life

A Collection of Prophet Muhammad's (PBUH) Sayings

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In the name of Allah. Beneficient, Most Merciful

I. SINCERITY OF INTENT

(١) عَنْ عُمَرَبْنِ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ قَالَ. قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عليه وَسَلَّمَ اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ وَاِنَّمَا لِامْرِیءٍ مَّانَوٰى، فَمَنْ كَانَتْ هِجْرَتُهٗ اِلَى اللّٰهِ وَرَسُوْلِهٖ فَهِجْرَتُهٗ اِلَى اللّٰهِ وَرَسُوْلِهٖ. وَمَنْ كَانَتْ هِجْرَتُهٗ اِلٰى دُنْيَا يُصِيْبُهَا اَوِامْرَاَةٍ يَّتَزَوَّجُهَا فَهِجْرَتُهٗ اِلٰى مَاهَاجَرَ اِلَيْهِ.

(متفق علیہ)

1. An Umarabni Khattabi Raziallahu Anhu qala qala rasoolullahi Sallallahu Alaihi Wasallam innamal aamaalu binniyyati wainnama liamri'imma'nava, faman kaanat hijratuhu ilallahi varasulihi fahijratuhu ilallahi varasulihi vaman kaanat hijratuhu ilaa duniya yusibuha avimraatin yatazavajuha fahijratuhu ilaa ma hajara ilahi.

1. ***'Umar bin Khattab*** **reports the Prophet Sallallahu Alaihi Wasal'lam to have said, "Deeds depend solely on intent and man will have only that he intended. (For example) the person who migrated seeking only the pleasure of Allah and His Prophet, who shall be deemed to have made geniune migration. But he who migrates with worldly ends in view, or marrying a woman, his migration shall be regarded (centred on) these lowly ends."**

—*Unanimous*

Exposition: This is a very important tradition from the point of view of self-introspection. What the Prophet intended to convey was that all good deeds to be fruitful rest on man's own intent. If he is sincere in his performance, he can expect due reward from Allah for it. A deed however good and sound in appearance, shall be deemed worthy of reward and if it has been performed solely for the pleasure of Allah. In case of petty benefits or considerations other than the divine pleasure it will be rejected as a counter-feit coin in the market of the next

world. This fact he has made explicity by means of an example. Migration from one's land of birth and home and hearth is apparently a great sacrifice. However, one undertaking even this onerous task, having also some baser ends at the back of his mind, shall not only find himself deprived of its reward, but shall also make himself liable for charges of deciet and hypocrisy.

(۲) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَایَنْظُرُاِلٰی صُوَرِکُمْ وَاَمْوَالِکُمْ وَلٰکِنْ یَّنْظُرُ اِلٰی قُلُوْبِکُمْ وَاَعْمَالِکُمْ (مسلم، ابوہریرہ)

2. An Abie Hurairata raziallahu anhu qala, qala Rasulullahi Sallallahu Alaihi Wasallam innallaha laa yanzuru ilaa suvarikum va'amvalikum valakin yanzuru ilaa qulubikum va'amalikum.

2. *Abu Hurairah* reports the Prophet to have said, "Allah shall not look to your faces and your substance, but to your hearts and your deeds."

— *(Muslim)*

(۳) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ. اِنَّ اَوَّلَ النَّاسِ یُقْضٰی یَوْمَ الْقِیٰمَةِ عَلَیْهِ رَجُلٌ اِسْتُشْهِدَ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا، قَالَ فَمَا عَمِلْتَ فِیْهَا؟ قَالَ قَاتَلْتُ فِیْکَ حَتّٰی اسْتُشْهِدْتُّ قَالَ کَذَبْتَ وَلٰکِنَّکَ قَاتَلْتَ لِاَنْ یُّقَالَ جَرِیْءٌ فَقَدْ قِیْلَ. ثُمَّ اُمِرَبِهٖ فَسُحِبَ عَلٰی وَجْهِهٖ حَتّٰی اُلْقِیَ فِی النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهٗ وَقَرَأَالْقُرْاٰنَ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِیْهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهٗ وَقَرَأْتُ فِیْکَ الْقُرْاٰنَ قَالَ کَذَبْتَ وَلٰکِنَّکَ تَعَلَّمْتَ لِیُقَالَ هُوَ عَالِمٌ وَقَرَأْتَ الْقُرْاٰنَ لِیُقَالَ هُوَ قَارِیءٌ فَقَدْ قِیْلَ ثُمَّ اُمِرَبِهٖ فَسُحِبَ عَلٰی وَجْهِهٖ حَتّٰی اُلْقِیَ فِی النَّارِ، وَرَجُلٌ وَسَّعَ اللّٰهُ عَلَیْهِ وَاَعْطَاهُ مِنْ اَصْنَافِ الْمَالِ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِیْهَا؟ قَالَ مَاتَرَکْتُ مِنْ سَبِیْلٍ تُحِبُّ اَنْ یُّنْفَقَ فِیْهَا اِلَّا اَنْفَقْتُ فِیْهَا لَکَ، قَالَ کَذَبْتَ وَلٰکِنَّکَ فَعَلْتَ لِیُقَالَ هُوَ جَوَادٌ فَقَدْ قِیْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰی وَجْهِهٖ ثُمَّ اُلْقِیَ فِی النَّارِ (صحیح مسلم)

3.An Abie Hurairata Raziallahu anhu qala samitu Rasulallahi sallallahu alaihi wasallama yaqulu- inna awwalan naasi yuqza yaumal quiyamati alaihi rajulu

nistushhida fautiya bihi fa'rrafahu niamahu fa'arafaha, qala fama amilta fiha? qala qaataltu fie'ka hattas tushhittu qala kazabta valakinnaka qa'atalta le'anyuqala jariun faqad qi'la-summa umira bihi fasuhiba alaa wajhihi hatta ulqia finnari, varajulun ta'allamal ilma va'allamahu vaqara'a alqur'ana fa'utia bihi fa'rrafahu niamahu fa'rafaha qala fama amilta fieha? qala ta'allamtul ilma va'allamtuhu vaqara'tu fiekal qur'ana qala kazabta valakinnaka ta'allamta leyuqala hua aalimun vaqar'atal qur'ana leyuqala hua qariun faqad qiela summa umira bihi fasuhiba alaa vajhihi hatta ulqiya finnari, varajulun vassa'allahu alaihi va'atahu min asnafil mali fa'utia bihi fa'rrafahu niamahu fa'arafaha qala fama amilta fieha? qala ma taraktu min sabielin tuhibbu an yunfaqa fieha illa anfaqtu fiha laka, qala kazabta, valakinnaka fa'alta leyuqala hua jawadun faqad qila summa umira bihi fasuhiba alaa vajhihi summa ulqiya finnari.

3. *Abu Hurairah* reports the Prophet to have said, "On the Day of Reckoning the first person to be judged would be a martyr. He would be produced before the Divine court of justice. Allah would remind him of all His bounties and he would remember them. He would then be questioned about them and also his reaction to this bestowal. He would submit in reply that he fought (against the enemies of the Divine Faith) for His pleasure alone and laid down his life in this struggle. Allah would falsify this statement of his. He had fought (and valiantly too) to become known as a valiant fighter and he was rewarded in the world with that reputation. And under Divine edict this self-styled "martyr", would be draggerd, face down, towards hell and hurled into the abysmal Pit.

Next would be produced before Allah, a person learned in the religious lore, a teacher and well-versed in the teachings of the Quran. Allah would remind him of all His Benevolence and Blessings and he would remember them all. Then he would be asked about his reaction to the bounties confered on him. And he would state that he acquired knowledge of the Faith seeking His countenance and imparted it to others for His pleasure. and recited the Quran for His sake alone. Allah would reject his statement as totally false, saying that he had acquired knowledge of the Faith so that he might be called an erudite,

II. ELEMENTS OF BELIEF AND FAITH

(٤) عَنْ عُمَرَبْنِ الْخَطَّاب (رَضِىَ اللّٰهُ عَنْهُ ......قَالَ فَأَخْبِرْنِىْ عَنِ الْإِيْمَانِ؟ قَالَ
اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ
(صحیح مسلم)

4. An Umarabni alkhattabi (Raziallahu anhu)......qaala fa'akhbirnie anilimaani? qaala an' tumina billahi vamalaikatihi vakutubihi varusulihi valyaumil aakhiri vatumina bilqadri khairihi vasharrihi.

4. *Umar ibn Khattab* reports the Prophet to have said...... "the visitor who was in reality, *Jibril,* (the arch angel, *Jibril* of O.T) and had come to the Prophet in human forms) asked the Prophet to enligthen him about Belief and its elements. The Prophet replied, "Belief consists in your sincere belief in Allah and His angels, the Books (revealed by Him) and His apostles and the Last Day as also (the patent fact) that whatever happens in this world, good or evil, is from Allah".

— *Muslim*

This is a portion of a lengthy tradition known as the tradition of *Jibril.* Briefly stated it tells us that the archangel, *Jibril* one day came to the Prophet in human form and asked him about Islam. *Iman* (Belief), *Ehsan* (excellence in good deeds) and the Day of Judgement. He answered all his queries. the only relevant portion of it, about *Iman* (belief) has been given here under this head.

Exposition : *Iman* really means to trust somebody and to take every thing from him as truth. Naturally man believes in any one only when he is sure about his truthfulness. The real spirit behind *Iman* (belief)is this surety and trust. And for a person to be a believer it is essential to accept all those things as true that have come to us from Allah through His messengers. Of these,

only the basic elements of belief have come for mention here in this tradition. A brief exposition of them is as follows:

1. Belief in Allah means that we should believe in His Eternity. There is no beginning and no end either, in so far as Allah's existence is concerned. We should also believe that He is the Sole Creater of this universe and the only One managing its affairs constantly. It has to be admitted that He has no partners either in the Creation or the running of the intricate machinery of this vast universe. He is entirely free from any fault or shortcoming (Perfect and Infallible in every respect). He has the finest attributes and the source of all excellences (wherever they may be met in the universe).

2. Belief in angels means that we as Muslims believe in their existence and also that they are pure, ethical beings (that have no material needs like food, nor do they procreate, nor have any other involvements like us, humans). They flinch not in the execution of commands they receive from Allah. They are all the time engaged in obedience to and worship of Allah, and like faithful slaves stand in His Presence, ready to carry out the Divine commands. They also pray for men of virtue and upright character that they may be blessed here and in the Hereafter.

3. Belief in Books means that whichever Guides and Directives have been revealed by Allah from time to time through His messengers we should believe in them. The last of those scriptures for spritual and moral rectitude of mankind is the holy Quran. The ummahs (parties of believers) of the past ages corrupted their books. Allah sent others to rectify the errors and accretions and finally revealed through Muhammad Sallallahu alaihi wasallam His last Book which is so lucid and conspicuous, lacking nothing and also incorrigible, in short a perfect guide for mankind to the end of the days. (Allah has taken upon Himself the responsibility of protecting it from all attempts at corruption (Q.XV-9). And after the revelation of the Quran there can be no other Book which can guide us to the Right Path.

4. Belief in the messengers of Allah means that all the apostels commissioned by Allah are His true messengers. They all conveyed the Divine. Message to their people intact (without

any omission or addition). The last of this group of messengers was Muhammad (S.A.W.) Salvation of mankind now lies entirely in following his teachings and guidance.

5. The Belief in the life after death means that man must have a staunch belief that a Day (of days) must sure come when the records of the deeds of men of a life-time shall be scrutinised. Those with a good and satisfactory record shall be rewarded. and others with an unwholesome record of (black deeds) shall be punished. The punishment shall be unending and so will be the reward.

6. Belief in Predestination (or Pre-determination of Fate) means that a Muslim must believe that whatever is happening in this world is under the command of Allah. It is He who governs every activity in the universe. It is not possible that He may have some other plan for the affairs of the world and they may be running contrary to His will and Purpose according to a set Design and Plan. Every good and evil and guidance and straying is governed by a law predetermined by Him. Whatever calamity befalls the thankful servants of Allah and the difficulties they are confronted with and the trials they are put to, are all under the command of their Lord and Cherisher and His predetermined laws and decisions.

Man within the framework of the freedom of choice and action whose limitations are known to Allah alone Who bestowed them on him, being free from any form of coercion, must accept the responsibility of his deeds and their repurcussions. He must be crazy if he tries to put the blame at some other door.

1.THE MEANING OF BELIEF IN ALLAH

(٥) عَنْ مُعَاذِبْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنْتُ رِدْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ اِلَّا مُؤْخِرَةُ الرَّحْلِ، فَقَالَ يَامُعَاذُبْنَ جَبَلٍ، فَقُلْتُ لَبَّيْکَ يَا رَسُولَ اللّٰهِ وَسَعْدَيْکَ ثُمَّ سَارَسَاعَةً، ثُمَّ قَالَ يَامُعَاذُبْنَ جَبَلٍ قُلْتُ لَبَّيْکَ يَارَسُوْلَ اللّٰهِ وَسَعْدَيْکَ ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ يَامُعَاذُبْنَ جَبَلٍ قُلْتُ لَبَّيْکَ يَارَسُوْلَ اللّٰهِ وَسَعْدَيْکَ، قَالَ هَلْ تَدْرِیْ مَاحَقُّ اللّٰهِ عَزَّوَجَلَّ عَلَى العِبَادِ؟ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ فَاِنَّ حَقَّ اللّٰهِ عَلَى الْعِبَادِ اَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوْ بِهِ شَيْئًا، ثُمَّ سَارَسَاعَةً، ثُمَّ

قَالَ يَامُعَاذَبْنَ جَبَلٍ قُلْتُ لَبَّيْکَ يَارَسُوْلَ اللّٰهِ وَسَعْدَيْکَ، قَالَ هَلْ تَدْرِیْ مَاحَقُّ الْعِبَادِ عَلَے اللّٰهِ اِذَا فَعَلُوْا ذٰلِکَ؟ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اَنْ لَّا يُعَذِّبَهُمْ

(بخاری مسلم، معاذ بن جبل)

5. An Mu'azibna Jabalin raziallahu anhu qaala kuntu ridfan nabiyyi *(S.A.W.)* laisa baini vabainahu illa muakh'kharatur rahli, faqaala ya muazabna jabalin, faqultu labbaika ya rasulallahi vasadaika summa saara saa'atan, summa qaala ya'muazabna jabalin qultu labbaika yaa rasulallahi vasa'daika unya'buduha vala yushrika bihi shean summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallahi vasadaika, qaala hal tadri ma haqqullahi azzavajalla alalibad? qaala qultu allahu varasuluhu aa'lamu qaala fa'inna haqqallahi alalibadi, an ya'buduhu wala yushriku bihi shai-an summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallahi vasadaika, qaala hal tadri ma haqqul ibaadi alallahi iza fa'alu zaalika? qultu allahu varasuluhu aa'lamu qaala an la yu'azzibahum.

5. *Mu'az bin Jabal* reports that he was one day riding behind the Prophet on his mount, only the back portion of the saddle separating them (a pillion-rider). The Prophet said. "O Mu'az bin Jabal!" I said in reply, "your slave is here sire and all attention too" (But he kept quiet). After covering some more ground, he again called me by name and I replied with due respect as before. (But he did not say anything). Advancing a little further he once again called me, *"O Mu' az bin Jabal!"* And for the third time I repeated the same words ("your slave is here sire, ready to listen to your command") Then he said, "Do you know what is the obligation of slaves (men and women) to their Lord and Cherisher, Allah? "I submitted in reply that *Allah* and His Apostle know best. The Apostle of Allah said", Their obligation to Allah is that they should obey and worship Him and take no partners with Him in this act of worship." Going a little further, he again called, "O Mu' az bin Jabal!" And I said in reply, "Say sire and your slave shall listen to you attentively and obey your orders loyally." He said, "Do you know what His slaves expect from Allah in return for their devotion and service?" And I once again replied as earlier that Allah and His Apostle have the best knowledge. The Prophet told me that the worshipful servants of Allah should expect from their Lord and Cherisher that they

would not be chastised and tormented (for their minor shortcomings)."

— *Bukhari and Muslim*

Exposition: The synopsis of the statement of *Mu'az* is that he was sitting very close to the Prophet and there was no difficulty in communication in this position. But since the point he wanted to make was so important that he called him thrice and after drawing his attention he did not say anything. This was done with a view to impress upon him the vital importance of his point so that he might be all ears and receive it with utmost attention and care. What the apostle of Allah said, clearly brought out the importance of *Tauheed* (the unity of Allah) which can stand between man and the Wrath of Allah in the form of torment of Hell. And what greater thing is imaginable than one which can save him from the wrath of Allah and entitle him to an abode of security and peace and felicity in heaven?

(٦)قَالَ اَتَدْرُوْنَ مَاالْاِيْمَانُ بِاللّٰهِ وَحْدَهٗ، قَالُوْااللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ، قَالَ شَهَادَةُ اَنْ لَّا اِلٰهَ اِلَّااللّٰهُ وَاَنَّ مُحَمَّدًارَّسُوْلُ اللّٰهِ وَاِقَامُ الصَّلٰوةِ وَاِيْتَاءُ الزَّكٰوةِ وَصِيَامُ رَمَضَانَ.

(مشكوة)

6. Qaala atadruna mal'imanu billahi vahdahu, qaalullahu varasuluhu aa'lamu, qaala shahadatu al'la ilaa'ha il'lallahu va'anna muhammadar'rasulu'llahi va'iqamus'salati va'ita'uz'zakaati vasiyamu ramazana.

6. The Prophet asked (the representatives of *Abd-al-Qais (tribe)*, "Do you know the meaning of belief in Allah?" They replied in the usual pattern of the companions to his queries "Allah and His Prophet know best." The Prophet said, "The meaning of such belief is that man should bear testimony to the fact that there is none worthy of worship and obedience save Allah and Muhammad *(S.A.W.)* is the Apostle of Allah, and that he should offer prayers properly, pay Zakat (the share of the have nots in the honest earnings of haves), and observe regular fasting during the month of Ramazan."

— *Mishkat*

(٧)عَنْ اَنَسٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَلَّمَا خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ اِلَّاقَالَ لَاإِيْمَانَ لِمَنْ لَّا اَمَانَةَ لَهُ وَلَادِيْنَ لِمَنْ لَّا عَهْدَ لَهُ

(مشکوٰۃ)

7. An Anasin razi'allahu unhu qaala qal'lama khatabana Rasulullahi *(S.A.W.)* il'la qaala la imaana limal'la amanata lahu vala deena limal'la a'hda lahu.

7. Anas reports that whenever the Prophet haranged us he never failed to mention that those lacking in trust had no belief and the ones having no regard for fulfilment of promises (contracts and other obligations) had no faith.

—Mishkat

Exposition: The saying of the Prophet intends to convey that the person who does not fulfil the obligations due to Allah and His servants, (fellow-beings) pointed out in great detail in the Book of Allah, as lacking in firmness of belief. And one who fails to fulfil the terms of a covenant is far from godliness and piety. With roots of belief firmly fixed in the heart of a person, he is true to his trust, never resorting to perfidy. Simlarly, a truely godly person will meet his obligations to his last breath. We must keep it carefully in mind that the greatest obligation of man is that due to Allah and His Apostle and the Book revealed by Him. And the most important and sacred is his Covenant with Allah, the Apostle commissioned by Him, and the faith revealed through him.

(٨)عَنْ عَمْرِوبْنِ عَبَسَةَؓ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ مَاالْإِيْمَانُ؟ قَالَ الصَّبْرُ وَالسَّمَاحَةُ.

(مسلم عمرو بن عبسہ)

8. An Am'ribni Abasata qaala qultu yaa Rasulal'lahi mal'emanu? qaalas'sabru vas'samahatu.

8. *Amr bin 'Absah* reports that he enquired of the Prophet about Belief. He replied that Belief is another name for patience and perseverance and *Samahat.*

— Muslim, Amar bin Abasa

Exposition: Iman lies in man's taking to Divine way, putting up cheerfully with whatever mishaps come his way and dauntlessly advancing with trust in Allah. This much about the part relating to *Sabr* or patience and perseverance. The

other demand of his career is to spend his substance cheerfully on the needy and helpless servants of Allah solely for His pleasure. This attitude is known as *Samahat,* which also means mildness and magnanimity.

(۹)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِلّٰهِ وَاَبْغَضَ لِلّٰهِ وَاَعْطٰى لِلّٰهِ وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْاِيْمَانَ.

(بخاری......ابوامامہ)

9. Qaala Rasulul'lahi *(S.A.W.)* man ahab'ba lil'lahi va'abghaza lil'lahi va'ataa lil'lahi va mana'a lil'lahi faqadistakmalal imana.

9. The Prophet is reported to have said, "Whoever confined his friendship and enmity to the pleasure of Allah and gave away and withheld seeking His countenance, perfected his *Iman* (belief)."

—Bukhari, Abu Umamah

Exposition: In the course of self-discipline and rigorous moral training of man there comes a stage where his association and union as well as aversion and dissociation with fellow beings is conditioned by the pleasure of Allah. His love of men and their dislike is dictated by the edicts of his Faith and not personal whims and petty worldly interests of a temporary nature. It is only then that his Iman becomes perfect.

(۱۰)قَالَ رَسُوْلُ اللّٰهِ (صلى اللّٰهُ عَلَيْهِ وَسَلَّمَ) ذَاقَ طَعْمَ الْاِيْمَانِ مَنْ رَضِىَ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ رَّسُوْلًا.

(بخاری ومسلم......عباسؓ)

10. Qaala Rasulul'lahi *(S.A.W.)* zaaqa ta'mal imani mar razia bil'lahi rab'bav bil'islami dinav' vabimuhamma dir'rasu'la.

10.The Prophet is reported to have said, "He who is happy with his belief in Allah as his Lord and Cherisher, Islam as his Faith and Muhammad *(S.A.W.)* as his Prophet, has tasted (the sweetness of) *Iman."*

—Bukhari, Muslim, Abbas

Exposition: If a person after surrendering to the obedience and worship of Allah, Pursuit of the *Islamic Shariah* and the

guidance of the Prophet, is perfectly satisfied that he needs no other deity for worship and obedience and no other way of life save the *Islamic Shariah* and no other guide but the Prophet of Allah, has surely relished *Iman*.

2. THE MEANING OF BELIEF IN THEAPOSTLE OF ALLAH

(١١)قَالَ رَسُوْلُ اللّٰهِ (صلّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اِنَّ خَيْرَ الْحَدِيْثِ كِتٰبُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْىُ مُحَمَّدٍ.
(مسلم......جابرؓ)

11. Qaala Rasulul'lahi *(S.A.W.)* in'na khairal'hadisi kitabul'lahi va'khairal'hadyi hadyu muhammadin.

11. The Apostle of Allah is reported to have said, "The best word is the Book of Allah and the best pattern of life and character is that of Muhammad *(S.A.W.)* which must be followed and adhered to (by every believer").

— Muslim, Jabir

(١٢)عَنْ اَنَسٍؓ قَالَ قَالَ لِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَابُنَىَّ اِنْ قَدَرْتَ اَنْ تُصْبِحَ وَتُمْسِىَ وَلَيْسَ فِىْ قَلْبِكَ غِشٌ " لِاَحَدٍ فَافْعَلَ ثُمَّ قَالَ يَابُنَىَّ وَذٰلِكَ مِنْ سُنَّتِىْ وَمَنْ اَحَبَّ سُنَّتِىْ فَقَدْ اَحَبَّنِىْ وَمَنْ اَحَبَّنِىْ كَانَ مَعِىْ فِى الْجَنَّةِ.
(مسلم،انس)

12. *An Anasin* qaala qaala li Rasulul'lahi *(S.A.W.)* ya buna'yya in qadarta un tusbiha vatumsiya valaisa fie qal'bika ghish'shun lia'hdin fa'fala summa qaala ya buna'yya va zaalika min sun'natie vaman ahab'ba sun'natie faqad ahab'bani vaman ahabbani kaana ma'iya fil jannati.

12. Anas reports that the Prophet said to him, "My dear boy! Live a life free from ill-will towards others if you can." And he added, "This is my way of life (That I don't have any grudge against any one). And one who cherished my way *(Sunnah)* and loved me shall abide with me (close to me) in heaven."

— Muslim, Anas

(١٣)جَاءَ ثَلٰثَةُ رَهْطٍ اِلٰى اَزْوَاجِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُوْنَ عَنْ عِبَادَةِ

النَّبِی صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اُخْبِرُوْ بِهَا كَاَنَّهُمْ تَقَالُّوْ هَا، فَقَالُوْا اَيْنَ نَحْنُ مِنَ
النَّبِيِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَاللّٰهُ مَا تَقَدَّمَ مِنْ ذَنبِهٖ وَمَا تَاَخَّرَ، فَقَالَ اَحَدُ
هُمْ اَمَّا اَنَا فَاُصَلِّی اللَّيْلَ اَبَدًا، وَقَالَ الْاٰخَرُ اَنَا اَصُوْمُ النَّهَارَ اَبَدًاوَّلَا اُفْطِرُ وَقَالَ
الْاٰخَرُ اَنَااَعْتَزِلُ النِّسَاءَ فَلَا اَتَزَوَّجُ اَبَدًا، فَجَاءَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ
فَقَالَ اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَاوَ كَذَا؟ اَمَاوَاللّٰهِ اِنِّیْ لَاَ خْشَاكُمْ لِلّٰهِ وَاَتْقَكُمْ لَهٗ لٰكِنِّیْ
اَصُوْمُ وَاُفْطِرُوَ اُصَلِّیْ وَاَرْقُدُوَ اَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِیْ فَلَيْسَ مِنِّیْ.

(مسلم......انسؓ)

13. Jaa'a salasatu rah'tin ila'a az'wajin'nabiyyi Sallallahu Alaihi wasal'lama yas'aloona un ibadatin'nabiy'yi Sallallahu Alaihi wasal'lama falam'ma ukh'biru biha ka'annahum taqal'luha, faqaloo aina nahnu minan'nabiy'yi Sallallahu Alaihi wasal'lama waqad ghafaral'lahu ma taqad'dama min zam'bihi wama ta'akh'khara, faqaala ahadu hum am'ma ana fa'usal'lil'laila abadan, waqaalal'aakharu ana asu'mun'nahara abadav'vala uftiru waqaala'laakharu ana a'atazilun'nisa'a fala atazav'vaju abadan, faja'an'nabiyyu Sallallahu Alaihi wasal'lama ilaihim faqaala an'tumul'lazina qul'tum kazava kaza? ama wal'lahi in'ni la'akhshakum lillahi wa'atqakum lahu lakinni asumu wa'uftiru wau'salli wa'arqudu wa'atazavvajunnisa'a faman' raghiba an' sun'nati falaisa minni.

13. Three persons came to the consorts of the Prophet and when on enquiry they were told about the devotional acts of the Prophet, they undervalued them quantitatively. They thought to themselves that since the Prophet was free from sin and shall remain so in future also (they knew he had been forgiven once for all-Q XL VIII:2). We stand nowhere in comparison with him. (We are not innocent like him and have to strive all the harder in this field for salvation). So one of them declared his intention to spend his nights in (superarogatory) prayer. Another came out with the resolve to fast continuously (without break). The third of them announced that he would espouse celibacy and never take any woman for wife. (When the Prophet came to know of it) he went to them and asked them whether they were the persons who had given vent to such and such utterances (as reported to him). Then he harangued them saying "I am the best of you in the matter of fear of Allah's (displeasure and wrath), but I fast at

times and miss at others, offer (late night) prayers and sleep also and have wives too (to whom I owe a duty). (So safety lies in taking to my way of life). And those who undervalue my *Sunnah* (way) or disregard it, have nothing to do with me."

—Muslim, Anas

(۱۴)صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَرَخَّصَ فِيْهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَ فَحَمِدَاللّٰهَ ثُمَّ قَالَ مَابَالُ اَقْوَامٍ يَتَنَزَّهُوْنَ عَنِ الشَّيْءِ اَصْنَعُهُ فَوَاللّٰهِ اِنِّىْ لَاَعْلَمُهُمْ بِاللّٰهِ وَاَشَدُّهُمْ لَهٗ خَشْيَةً.

(بخاری و مسلم......عائشہؓ)

14. Sana'a Rasulul'lahi Sallallahu Alaihi wasal'lama shai'an farakh'khasa fiehi fatanaz'zaha an'hu qaumun fabalagha zaalika rasu'lal'lahi Sallallahu Alaihi Wasal'lama fakhataba fahaimdal'laha sum'ma qaala ma balu aqwamin yatanaz'zahuna anish'shai'i asnau'hu fawal'lahi inni la'alamuhum bil'laahi wa'ashad'du hum lahu khash'yatan.

14. The Apostle of Allah had (at one time) disallowed some thing to his followers and then himself indulged in it (after some time) to make his approval of it manifest to them. Yet some of the people were reluctant to take to it. When the Prophet came to know about it he haranged them, and after magnifying Allah, he said to them, "Why are some of you abstaining from what I am myself doing? Allah is witness to the fact that I am much better informed and more God-fearing than any one of you."

— Bukhari, Muslim, Ayesha

Exposition: The Prophet had at one time instructed the believers to abstain from something. After some time he himself manifestly indulged in it to lift that ban in their knowledge by way of approval. But there were some of them who insisted on abstention. So when he (the Prophet) came to know about that mental attitude he gave them sound advice. After glorifying Allah he said to them, "How is it that some of you are abstaining from what I am doing. By Allah! I know Allah much better and fear Him (His displeasure and wrath) much more than any of you."

(۱۵)عَنْ جَابِرٍؓ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ اَتَاهُ عُمَرُ فَقَالَ اِنَّانَسْمَعُ اَحَادِيْثَ مِنْ يَهُوْدَ تُعْجِبُنَا اَفَتَرٰى اَنْ نَكْتُبَ بَعْضَهَا فَقَالَ اَمُتَهَوِّكُوْنَ اَنْتُمْ كَمَا تَهَوَّكَتِ الْيَهُوْدُ

وَالنَّصٰرٰى؟ لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، وَلَوْكَانَ مُوْسٰى حَيًّا مَّا وَسِعَهٗ اِلَّا اتِّبَاعِىْ.

(مسلم......جابرؓ)

15. An Jabirin (raz.) anin'nabiyyi Sallallahu Alaihi Wasal'lama heena atahu umaru faqaala inna nasmau ahadeesa miy'yahuda tu'jibuna afataraa annaktuba ba'zaha faqaala amutahav'vikoona an'tum kama tahav'vakatil yahoodu wan'nasaaraa? laqad jie'tukum biha baiza'a naqiy'yatan, vala'u kana musaa hay'yam'ma wasiahu illa ittibaie

15. ***Jabir*** **reports that** ***'Umar (Ibn Khattab)*** **came to the Prophet that he had found some really good things in the Jewish tradition. He wanted his (Prophet's) opinion about them and also whether they could take and preserve them in writing. The Prophet said to him, "Do you also intend to go down the same pit that engulfed the Jews and the Christians? I have brought to you the** ***Shari'ah*** **(Law) radiant like the sun and clear like an unblemished mirror. If Moses had been alive, he would have found himself compelled to follow me."**

— *Muslim, Jabir*

Exposition: The Jews had tampered with their scripture and perverted it to a great extent. Yet there were some good things that had escaped corruption at their hands which the Muslims found pleasing when they heard them. And for that matter no religion worth the name lacks totally in truths and good teachings. However, if the Prophet had permitted them to adopt and preserve them in writing, the Islamic Faith would have suffered by way of interpolation. (Even in spite of all that care of the early days, much undesirable and dirty stuff found its way to the exegetic literature in a latter period and came to be known as *Israeli riwayat* or Jewish tradition (Tr.) The Prophet's reply to 'Umar's question clearly brings out the fact that those having easy access to a stream of clean and sparkling water would do well not to run after polluted reservoirs elsewhere.

(١٦) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ.

(مشکوٰۃ)

16. An Abdillahib'ni Amrin qaala, qaala rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta yakoona hawahu tab'allima jie'tu bihi.

16. ***Abdullah bin 'Amr*** **reports the Prophet to have said that no one could be a (true) Muslim until his intent and inclination (likes and dislikes) do not become subservient to the book revealed to him (the Quran).**

—*Mishkat*

Exposition: The purport of this tradition is that man should subordinate his ambitions, intentions and his inclinations to the guidance brought by the Prophet and submit the reins of his desires to the Quran. Without this total surrender belief in the Prophet is meaningless.

(١٧)قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايُؤْ مِنُ اَحَدُ كُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ.
(بخاری ومسلم......انسؓ)

17. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta akoona ahab'ba ilaihi miv'validihi va validihi van'nasi ajma'een.

17. The Prophet said, "None of you can be a (true) Muslim unless I become dearer to him than his father, his son and other men."

— *Bukhari, Muslim, Anas*

Exposition: The saying of the Prophet means that a person becomes a believer (of the desired excellence) only when his love for the Prophet and the Faith brought by him dominates all other relationships which draw him in various directions. So he becomes a staunch believer only when rejecting all other diversions, he opts firmly for the way pointed out and illuminated by the Apostle of Allah. Only then he is entitled to that nomenclature a Muslim (one making total surrender) and truly loyal to the Prophet and the cause of Islam. It is only such devoted followers that Islam seeks to take up its cause and it is they who have made and shall ever be making history. Those with half-hearted ***Iman*** **and paying only lip service to its heavy**

demands, and turn between conflicting loyalties, can never sacrifice themselves to the Supreme cause of Islam.

(١٨) إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُوْنَ بِوَضُوْئِهِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَحْمِلُكُمْ عَلٰى هٰذَا؟ قَالُوْا حُبُّ اللّٰهِ وَرَسُوْلِهِ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يُّحِبَّ اللّٰهَ وَرَسُوْلَهُ اَوْيُحِبُّهُ اللّٰهُ وَرَسُوْلُهُ فَلْيَصْدُقْ حَدِيْثَهُ إِذَا حَدَّثَ، وَلْيُؤَدِّ اَمَانَتَهُ إِذَا اؤْتُمِنَ، وَلْيُحْسِنْ جِوَارَمَنْ جَاوَرَهُ.

(مشکوٰۃ۔عبدالرحمٰن بن ابی قرادؓ)

18. In'nan'nabiy'ya Sallallahu Alaihi Wasal'lama tawaz'za yauman faja'ala ashabuhu yatamas'sahuna bewazu'ihi, faqaala lahumun'nabiy'yu Sallallahu Alaihi Wasal'lama ma yah'milukum alaa haaza? qaalu hubbullahi warasulihi, faqaalan'nabiy'yu Sallallahu Alaihi Wasal'lama man sar'rahu ay'yuhib'bul'laha warasu'lahu auyuhib'buhul'lahu warasuluhu falyasduq hadisahu Iza had'ḍasa, wal'yu'addi amanatahu Iza tumina, wal'yuhsin jiwara man jawarahu.

18. *Abdur-Rahman bin Abi Qarad* says that one day when the Prophet was making ablution, some of his companions began to rub their faces with the water trickling from the various washed organs. The Prophet asked them as to what motivated them to it? They said to him, "It is the love of Allah and His Apostle," He said to them, "Those whose hearts are gladdened by the idea that they love Allah and His Apostle should make it point to speak the truth (and nothing but the truth), deliver to their owner, safe and sound, things entrusted to their care and the treatment meted out to their neighbours must be that of magnanimity and beneficence.

—Mishkat, Abdur Rahman bin Abi Qarad

Exposition: Rubbing their hands and faces with the water from the ablutions of the Prophet was for the sake of blessing and symbolic of their intense love for him. This in itself was not objectionable or a disapproved act for which the Prophet might have admonished them. However, he pointed out to them that love of Allah and His Apostle was a lofty ideal and demanded that their injuncntions should be put into practice and the faith

brought by the Prophet should be made the way of their lives. Sincere and staunch pursuit of the Prophet's teachings is the lightest manifestation of their love for him, provided it is also associated with devotion to him. Love for a paragon of excellence is natural to unsullied human nature.

(١٩) جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أُحِبُّكَ قَالَ انْظُرْ مَا تَقُوْلُ، فَقَالَ وَاللّٰهِ إِنِّي لَأُحِبُّكَ ثَلٰثَ مَرَّاتٍ قَالَ إِنْ كُنْتَ صَادِقًا فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا لَلْفَقْرُ أَسْرَعُ إِلٰى مَنْ يُّحِبُّنِي مِنَ السَّيْلِ إِلٰى مُنْتَهَاهُ.

(ترمذی)

19. Ja'a rajulun ilan'nabiy'yi Sallallahu Alaihi wasallama faqaala in'ni uhib'buka qaalan'zur ma taqulu, faqaala wal'lahi in'nie lauhib'buka salaasa mar'ratin, qaala in kun'ta saadiqan fa'aid'da lilfaqri tijfafan lal'faqru asra'u ila miy'yuhib'buni minas'sabeeli ilaa muntahahu.

19. ***Abdullah bin Mughaffal*** **reports that a certain person came to the Prophet and said to him that he loved him (the Prophet). The Prophet said to him that he should think carefully over what he had said. He (the Visitor) repeated his claim thrice saying that he loved him and Allah was witness to it. The Prophet said to him that if he was true in his statement, he should arm himself to face indigence and hunger. Those in love with him find poverty and hunger rushing towards them much more rapidly than a flood (or an avalanche)."**

—Tirmizi, Abdullah Ibn Mughaffal

Exposition: What do love and making somebody one's beloved mean? The answer would certainly be that it is to make that person's likes and dislikes the lover's own preferences and to adopt the pattern of his life as his own. Every thing, however highly cherished, must be sacrificed to get close to him, to spend one's time in his company and in seeking his countenance. The lover must be ever ready to make such sacrifices promptly, even if there is no explicit demand for them.

To make the Prophet one's beloved demands that every foot-print of his and every land mark left by him should be laboriously traced and followed (enacted in one's own life). Wherever on this road he comes by mishaps and losses or injuries, the lover must prepare himself to face them

heroically. The Hira cave and the battle-fields of *Badr* and *Hunain* are all outstanding landmarks on this most perilous track covered by him.

In taking to the way of his life or the way of the Islamic faith, poverty and hunger confront the way-farer, And economic adversity is the worst that man can face with composure. Unflinching trust reposed in Allah and His love alone can sustain him and keep him steady in his trial on this road. The believer involved in these trials and tirbulations keeps his gaze firmly fixed on Allah as his Wakeel (Disposer of all affairs) and not in the least worried that he is alone and helpless. His mind is preoccupied with the notion that he is the slave of an Almighty Lord and Master and all that he is concerned with, is to obey Him and do His bidding. He also contemplates that he is doing his duty to One Who is Most Merciful and Just and Fair and there is not the least risk of his wages being lost. This trend of his thought lightens every burden and makes every hardship and misery easily bearable. All the wiles and strategies of Satan and all his machinations and compaign of evil to make him unsteady come to naught.

Rush of poverty and hunger towards him is obvious. As a lover of the Prophet he has other nobler pursuits and more important and pressing demands on his time and energies. leaving little time for earning enough to keep the wolf away from the door. Besides, he is now not only more contented but more discerning and keeps a safe distance between himself and the doubtful sources of sustenance, not to say of the obviously tainted or sullied.

3. THE MEANING OF BELIEF IN THE QURA'AN

(٢٠) قَالَ ابْنُ عَبَّاسٍ مَنِ اقْتَدىٰ بِكِتٰبِ اللّٰهِ لَا يَضِلُّ فِى الدُّنْيَا وَلَا يَشْقٰى فِى الْاٰخِرَةِ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ "فَمَنِ اتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقٰى."

(مشکوٰۃ، ابن عباس)

20. Qaalabnu Ab'basin (raz.) maniqtada bikitabil'lahi la yazil'lu fid'dunya wala yashqaa fil'aakhirati sum'ma tala hazihil'aayata "famanit'taba'a hudaaya fala yazil'lu wala yashqaa".

20. ***Abdullah Ibn Abbas*** **said, One who will pursue the Book of Allah shall neither go astray in this world nor shall he find himself in misery in the next, Then he recited the Quranic verse: "Whosever follows My Guidance will not lose his way nor fall into misery". (Al-Quran XX:123)**

—Mishkat, Ibn Abbas

(۲۱)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْقُرْاٰنُ عَلٰى خَمْسَةِ اَوْجُهٍ حَلَالٍ وَّحَرَامٍ وَّمُحْكَمٍ وَّمُتَشَابِهٍ وَّاَمْثَالٍ فَاَحِلُّوا الْحَلَالَ وَحَرِّمُوا الْحَرَامَ وَاعْمَلُوْا بِالْمُحْكَمِ وَاٰمِنُوْا بِالْمُتَشَابِهِ وَاعْتَبِرُوْا بِالْاَمْثَالِ.

(مشکوٰۃ، ابوہریرہؓ)

21. Qaala Rasulul'lahi Sallallahu Alaihi wasal'lama nazalal'qur'anu alaa khamsati aujuhin halaliv'vaharamiv' vamuhkamiv' vamutashabihiv vaamsalin fa'ahil'lul halala vahar'rimul' harama va'amalu bilmuhkami vaaminu bilmutshabihi va'atabiru bilam'sali.

21. The Prophet said, "There are five items in the Quran: Approved, Prohibited, Basic or fundamental, allegorical and parables. So regard approved as allowed and prohibited as interdicted. Follow the basic or fundamental verses (dealing with the creed or elements of belief and Law), and believe in the allegorical (the verse dealing with the unseen such as the heaven, the hell, the seat of authority *(Kursi)* and similar other things and as such never try to probe into them). As for the parables (the admonitory or instructive stories of the ruination of the people of the past); take a lesson from them."

—Mishkat, Abu Hurairah

(۲۲)قَالَ رَسُوْلُ اللّٰهِ صَلَّ اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ فَرَضَ فَرَائِضَ فَلَاتُضَيِّعُوْهَا وَحَرَّمَ حُرُمٰتٍ فَلَاتَنْتَهِكُوْهَا وَحَدَّ حُدُوداً فَلَا تَعْتَدُوْهَا وَسَكَتَ عَنْ اَشْيَاءَ مِنْ غَيْرِ نِسْيَانٍ فَلَاتَبْحَثُوْا عَنْهَا.

(مشکوٰۃ۔جابرؓ)

22. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'laha faraza faraiza fala tuzai'uha wahar'rama hurumatin fala tantahiku ha wahad'da hududan fala ta'taduha wasakata an ash'ya'a min ghairi nisyanin fala tabhasu anhaa.

22. The Prophet said, "Allah has made certain things obligatory; do not thwart or waste them. Some other things he has forbidden; do not indulge in them And some other things have been bounded or barred; do not cross or overstep them. And there are yet others that He has omitted without forgetfulness; do not pursue them doggedly or try to probe into them."

—*Mishkat, Jabir*

(٢٣)عَنْ زِيَادِبْنِ لَبِيْدٍ قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ ذَالِكَ عِنْدَ اَوَانِ ذَهَابِ الْعِلْمِ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَكَيْف يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَءُ الْقُرْاٰنَ وَنُقْرِئُهُ اَبْنَاءَ نَا وَيُقْرِئُهُ اَبْنَاؤُنَا اَبْنَاءَ هُمْ؟ فَقَالَ ثَكِلَتْكَ اُمُّكَ زِيَادُ كُنْتُ لَاُرَاكَ مِنْ اَفْقَهِ رَجُلٍ بِالْمَدِيْنَةِ اَوَلَيْسَ هٰذِهِ الْيَهُوْدُ وَالنَّصٰرٰى يَقْرَءُوْنَ التَّوْرٰةَ وَالْاِنْجِيْلَ لَا يَعْمَلُوْنَ بِشَيْئٍ مِّمَّافِيْهِمَا.

(ابن ماجہ)

23. An Ziyadib'ni Labidin (razi.) qaala zakaran'nabiy'yu Sallallahu Alehi Wasal'lama shai'an faqaala zaalika inda avahni zahabil' ilmi qultu ya Rasulal'lahi wakaifa yazhabul'ilmu wanahnu naqra'ul qur'ana wanuqriuhu abna'ana wayuqriuhu abnauna abna'ahum? faqaala sakilatka um'muka zyadukun'tu la'uraka min afqahi rajulin bil'madienati awalaisa hazihil'yahudu wan'nasara yaqra'una't taurata wal'injiela la ya'maloona beshai'im' mim'ma fieheema.

23. *Ziyad bin Labeed* says that the Prophet mentioned something formidable and told us that it would come to pass when the religious lore has been obliterated. I said to him, "O Apostle of Allah! How shall religious lore be blotted out when we are studying the Quran and teaching it to our offspring who shall in turn be teaching it to their children. The Prophet showing suprise said to me," How is that Ziyad! I look you for an outstanding sensible person in *Madinah* town. Do you not observe that however much the Jews and Christians study the *Taurah and Bible* (Old and New Testaments) they do not follow its teachings.

—*Ibn Majah*

4. THE MEANING OF BELIEF PREDESTINATION OR PREDETERMINED FATE

(۲۴)عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اَحَدٍ اِلَّا وَقَدْ كُتِبَ مَقْعَدُهٗ مِنَ النَّارِ وَمَقْعَدُهٗ مِنَ الْجَنَّةِ قَالُوْ يَارَسُوْلَ اللّٰهِ اَفَلَا نَتَّكِلُ عَلٰى كِتٰبِنَا وَنَدَعُ الْعَمَلَ؟ قَالَ اِعْمَلُوْا فَكُلٌّ مُيَسَّرٌ لِّمَا خُلِقَ لَهٗ اَمَّا مَنْ كَانَ مِنْ اَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ، وَاَمَّا مَنْ كَانَ مِنْ اَهْلِ لشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى وَصَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْيُسْرٰى وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى وَكَذَّبَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْعُسْرٰى.

(بخاری ومسلم، علیؓ)

24. An Aliy'yin qaala qaala rasulullahi Sallallahu Alaihi Wasal'lama ma min ahadin illa waqad kutiba maq'aduhu minan' nari wamaqaduhu minal'jan'nati qaalu ya rasulallahi afala nat'takilu alaa kitabina wanadaul'amala? qaala a'malu fakul'lummuyas'sarul lima khuliqa lahu am'ma man kana min ah'lis'sa'adati fasayuyasar'ru liamalis' sa'adati, wa'amma man kana min ahali'sh shaqavati fasayu-yassaru li'amlish shaqaawati sum'ma qara'a faamma man a'ataa wattaqaa wasad'daqa bilhusna fasanuyas'suruhu lilyusra wa'amma mam bakhila wastaghnaa wakaz'zaba bil'husna fasanuyas'sirhu lilusraa.

24. '*Ali* reports the Prophet to have said, "Your abode in hell or heaven has already been determined". Those present said to him, "O Apostle of Allah! why should we not rely on what has been fated for us and abandon all labour relating to good deeds?" The Prophet said, "No. Do strive hard in the field of action. For, every one is provided facilities for what he undertakes. The fortunate receive facilities for deeds leading to heaven, whereas the wretched (hell-bound) are allowed to proceed unhindered towards hell. And then he recited the two Quranic verses:

"So he who gives (in charity) and fears Allah and (in all sincerity testified to the best, - We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks

himself self-sufficient and gives the lie to the Best, - We will indeed make smooth for him the path to Misery".

(Al-Qur'an XCII: 5-10).

—*Bukhari and Muslim*

Exposition: With Allah it is a settled affair as to which acts of human beings shall condemn them to torments in hell and which shall entitle them to abodes in heaven. This has been very clearly brought out in the Quran and the Prophet of Allah has also presented it very explicitly, Now it is upto man himself whether he chooses the road leading to hell or strives hard to keep out of the path of evil in quest of Bliss. The choice either way is his and his alone, for he has been granted the freedom of choice and a free will. It is this freedom (of choice and will) that justifies his ending up in hell or an eagerly coveted abode in heaven. But the stupid and the perverse shift their own responsibility to Allah declaring themselves compelled. (Allah is free from any such injustice).

(٢٥)عَنْ اَبِىْ خِزَامَةَ عَنْ اَبِيْهِ قَالَ، قُلْتُ يَارَسُوْلَ للّٰهِ! اَرَأَيْتَ رُقًى نَسْتَرْ قِيْهَا وَدَوَاءٍ نَتَدَاوىٰ بِهٖ تُقٰةً نَتَّقِيْهَا هَلْ يَرُدُّ مِنْ قَدَرِاللّٰهِ شَيْئًا؟ قَالَ هِىَ مِنْ قَدَرِاللّٰهِ.

(ترمذی)

25. An Abie Khizamata an abiehi qaala, qultu ya Rasulallahi! araita ruqan nastar qieha wadwa'i natadaawa bihi tuqaatan nat'taqieha hal yaruddu min qadarillahi shai'an? qaala hiya min qadaril'lahi.

25. *Abu Khuzamah* reports from his father that he enquired of the Prophet about the amulets used to ward off evils and maladies and the medication in sickness and other preventive measures adopted against troubles and mishaps. Can these contrivances be safeguards to us from what is fated for us by Allah? The Prophet said (in reply to this query)," These are also part of what has been predestined".

—*Tirmizi*

Exposition: The substance of the saying of the Prophet is that Allah, who predetermined a certain malady for us has also determined that such and such medicine can cure it. He is the creator of the maladies and also their remedies and cures. Everything in the universe does and must come to pass according to Allah's predetermined plan.

(٢٦) عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ يَوْمًا فَقَالَ يَاغُلَامُ اِنِّیْ اُعَلِّمُکَ کَلِمٰتٍ، اِحْفَظِ اللّٰهَ يَحْفَظْکَ، اِحْفَظِ اللّٰهَ تَجِدْهُ تِجَاهَکَ، اِذَاسَأَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَواجْتَمَعَتْ عَلٰی اَنْ يَّنْفَعُوْکَ بِشَيْئٍ لَّمْ يَنْفَعُوْکَ بِشَيْئٍ اِلَّا قَدْ کَتَبَهُ اللّٰهُ لَکَ، وَلَواجْتَمَعُوا عَلٰی اَنْ يَّضُرُّوْکَ بِشَيْئٍ لَّمْ يَضُرُّوْکَ اِلَّا بِشَيْئٍ قَدْ کَتَبَهُ اللّٰهُ عَلَيْکَ.

(مشکوٰة)

26. Anibni Abbasin(razi.) qaala kun'tu khalfannabiyyi Sallallahu Alaihi Wasl'lama yauman faqaala yaa ghulamu innie u'al'limuka kalimaatin, ihfazil'laha yahfazka, ihfazil'laha tajidhu tijahaka, izaa sa'alta fas'alil'laha wa'izas ta'anta fasta'in bil'lahi wa'alam an'nal ummata lavijtama'at alaa ay'yanfa'uka beshai'il'lam yanfa'uka beshai'in il'la qad katabahullahu, laka walavijtama'u alaa ayyazurruka beshai'illam yazurruka illa beshai'in qad katabahul'lahu alaika.

26. *Ibn Abbas* reports that while he was riding with the Prophet as a pillion-rider, he said to me, "My dear boy! I am going to tell you a few things. (Listen to me attentively). Remember Allah and He will remember Thee remember Him and thou shalt find Him before Thee. When asking for something, ask Allah for it. When beset by some difficulty, seek aid from Allah (above), taking Him as thy refuge. And keep it in view that if people with one accord come to benefit thee, they cannot, save in as much as Allah has destined for thee. (Everything in the Universe belongs to Allah, no one has anything that he can call his own and give it to others. Every one gets what has been apportioned to him and no more, (through whichever source it may be). And if people come together and with united endeavours try to harm thee, they can do no more harm than what has been fated for thee by Allah. (So it is in the fitness of things and the demand of the good sense of Judgement that Allah alone should be taken as our refuge and support).

— Mishkat

(٢٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ اَلْمُؤْمِنُ الْقَوِیُّ خَيْرٌ وَّاَحَبُّ اِلَی اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ، وَفِیْ کُلٍّ خَيْرٌ، اِحْرِصْ عَلٰی مَايَنْفَعُکَ وَاسْتَعِنْ

بِاللّٰهِ وَلَا تَعْجِزْ، وَاِنْ اَصَابَکَ شَیْئٌ فَلَا تَقُلْ لَوْ اِنِّیْ فَعَلْتُ کَانَ کَذَاوَکَذَاوَلٰکِنْ قُلْ قَدَّرَ اللّٰهُ، مَاشَاءَ فَعَلَ، فَاِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّیْطٰنِ.

(مشکوٰۃ، ابوہریرہؓ)

27. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal mu'minul qaviy'yu khairuv va'ahabbu ilallahi minalmu'miniz za'eefi wafee kul'lin khairun ihris alaa mayan'fa'uka wasta'in bil'lahi wala ta'jiz wa'in asabaka shai'un fala taqul lau inni fa'altu kana wakaza walakin qul qad'daral'lahu, masha'a fa'aia fain'na "lau" taftahu amalash'shaitaan.

27. The Prophet said a strong and mighty believer is better as compared to a weakling and Allah likes him (the stalwart), though there is goodness and beneficence in both. And you should aspire to that which can benefit you (in the Hereafter.) Seek divine assistance in your troubles and never lose your heart. If you are afflicted with misery do not be led to think if you had adopted a different course of action, this afflicition would not have touched you. Rather think that Allah had predetermined it and He did what He liked. For *'Laú'* (if) opens the door for devilish machinations (ungratefulness to Allah and fault-finding with His will).

— Mishkat, Abu Hurairah

Exposition: The first part of this tradition brings out the very evident fact that a physically and mentally superior Muslim, striving with all his faculties in the way of Allah can do much greater service to the cause of Islam, whereas a weak and sickly Muslim, none too strong mentally either, even at his best (striving as much as he can), will fall far short in this performance of his compared to his mighty brother. Judged by any norm of wages the former must be entitled to greater reward. But since both of them have served the same cause - that of Allah's own Faith, the weaker servant of Allah should not and shall not remain deprived of reward because of his inferior performance. What is really intended here is to impress upon the Muslims endowed with stronger physique and superior mental faculties that they should value these gifts and try to earn with them as much good in the life of this world as they possibly can. In old age when these faculties become enfeebled

man inspite of the will to do something finds himself helpless.

The latter portion of the report tells us that a sincere servant of Allah does not take his intelligence and his contrivances as his bulwark. Rather, when affliction touches him, he is immediately reminded that it is from Allah, his Lord Cherisher and in His Superb plan of action, it is a part of the training course for him. And this mode of thoght gives him strength due to his trust in Allah.

The correct mould of mind makes misery easier to put up with, For every affliction becomes a gift from the beloved.

—*Jigar Muradabadi*

5. THE MEANING OF BELIEF IN THE LIFE AFTER DEATH

(٢٨)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْعَمُ وَصَاحِبُ الصُّوْرِ قَدِالْتَقَمَهُ وَاصْغٰى سَمْعَهُ وَقَنٰى جَبْهَتَهُ يَنْتَظِرُ مَتٰى يُؤْمَرُ بِالنَّفْخِ، فَقَالُوْ يَارَسُوْلَ اللّٰهِ فَمَا ذَاتَاْمُرُنَا؟ قَالَ قُوْلُوْ حَسْبُنَااللّٰهُ وَنِعْمَ الْوَكِيْلُ

(ترمذی......ابوسعید خدری)

28. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kaifa an'amu wasahibus'suri qadiltaqamahu wasgha sam'ahu waqanaa jabhatahu yantaziru mataa yu'maru bin'nafkhi, faqalu ya rasulal'lahi fama zata'muruna? qaala qoolu hasbunal'lahu waniemal wakeel.

28. "—The Prophet said, "How can I take to a life of ease and comfort when the angel Israfil is standing with his head bowed, ears pricked and mouth on the trumpet waiting most attentively for the orders of his Lord, coming any moment, to sound a note of alarm." The people asked him, "O Apostle of Allah! What are your orders to us in this serious situation?" He instructed them to repeat again and again (the portion of the Qur'anic verse)" Allah suffices us and He is the best Disposer of affairs". (Quran III: 173)

— *Tirmizi, Abu Sa' eed khudri*

Exposition: The companions noticing signs of uneasiness

and anxiety on his face were themselves very much worried and exclaimed: "When you are so anxious about it our condition (as ordinary mortals) can be imagined. What do you, as our Prophet, advise us to escape the horrors of that terrible holocaust (the Day of Judgment)? The Prophet told them that they should seek refuge in Allah'a Mercy, spending their lives under His patronage and tutelage. Only those who do existence in this world in loyalty and obedience to Him are likely to come to a happy end on the Day of Reckoning.

The word used in the original Arabic version of the report is *Soor*, translated here as trumpet. The trumpet or bugle, as we know it, is sounded to alert an army at the time of on impending danger, or normally to bring them together. But nobody knows or can even guess the Soor. It belongs, like so many other things, Hell, Heaven, Seat of Authority, to the unseen world. It has been said elsewhere about its intensity and terror that it will immediately cause death of those hearing it (the terrific blast).

(٢٩)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى يَوْمِ الْقِيٰمَةِ كَاَنَّهٗ رَاْیُ عَيْنٍ، فَلْيَقْرَاْ اِذَا الشَّمْسُ كُوِّرَتْ وَاِذَا السَّمَاءُ انْفَطَرَتْ. وَاِذَا السَّمَاءُ انْشَقَّتْ.

(ترمذی......ابن عمرؓ)

29. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man sar'rahu ay'yanzura ilaa yau'mil qayamati ka'an'nahu rayu ai'nin, falyaqra'u izash'shamsu kuv'virat vaizas'samaun fatarat. vaizas'samaun shaq'qat

29. The Prophet says: "If anyone wishes to witness the Day of Judgment he should study the following three surahs of the Quran: *Takweer* or the Folding up (LXXX), *Infitar* or the cleaving asunder, (LXXXII), and *Inshiqaq* or the Rending asunder, (LXXXIV).

—*Tirmizi, Ibn 'Umar*

Exposition: In all the above mentioned three surahs the Day of Judgment or the Great Holocaust has been so graphically depicted that the reciter feels that he himself is in the picture and as such an eye-witness to the entire grim spectacle. It has been portrayed at other places too in the Quran but is not so vivid and horrifying as in the above mentioned surahs.

(٣٠)قَرَاَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْاٰيَةَ "يَوْمَئِذٍ تُحَدِّثُ

اَخْبَارَهَا." قَالَ اَتَدْرُوْنَ مَااَخْبَارُهَا؟ قَالُوْا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ، قَالَ فَاِنَّ اَخْبَارَهَااَنْ تَشْهَدَ عَلٰى كُلِّ عَبْدٍ وَّاَمَةٍ بِمَا عَمِلَ عَلٰى ظَهْرِهَا اَنْ تَقُوْلَ عَمِلَ عَلَيَّ كَذَا وَكَذَا يَوْمَ كَذَ وَكَذَا، قَالَ فَهٰذِهٖ اَخْبَارُهَا.

(ترمذی.....ابوہریرہؓ)

30. Qara'a Rasulul'lahi Sallallahu Alaihi Wasal'lama hazihil aayata "yau'maizin tuhad'disu akhbaraha." qaala atad'runa ma akhbaruha? qaalul'lahu warasuluhu a'alamu qaala fai'nna akhbaraha an tash'hada alaa kulli abdiv'vamatim bima amila ala'a zahariha un taqoola amila alai' yya kaza wakaza yauma kaza wakaza, qaala fahazihi akhbaruha.

30. The Prophet recited the Quranic verse: On that Day will she (the earth) declare her tidings - XCIX: 4, and asked the companions, "Do you know what the declaration of her tidings means? "They said in reply that Allah and His Apostle know best. The Prophet (then) said to them, "The earth will bear witness on the Day of Judgment and declare that such and such man or woman and at such and such time had done any good or bad deed on her back. (This is the meaning of the Quranic verse). He said this (information and evidence) is her tidings."

— Tirmizi, Abu Hurairah

(٣١)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْكُمْ مِّنْ اَحَدٍ اِلَّا سَيُكَلِّمُهٗ رَبُّهٗ لَيْسَ بَيْنَهٗ وَبَيْنَهٗ تَرْجَمَانٌ وَّلَا حَاجِبٌ يَّحْجُبُهٗ فَيَنْظُرُ اَيْمَنَ مِنْهُ فَلَا يَرٰى اِلَّا مَا قَدَّمَ مِنْ عَمَلِهٖ وَيَنْظُرُ اَشْاَمَ مِنْهُ فَلَايَرٰى اِلَّا مَاقَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرٰى اِلَّا النَّارَ تِلْقَاءَ وَجْهِهٖ فَاتَّقُوا النَّارَوَ لَوْ بِشِقِّ تَمْرَةٍ.

(متفق علیہ۔عدیؓ)

31. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma minkum min ahdin il'la sayukal'limuhu rabbuhu laisa bainahu wabainahu tar'jamanuv'vala hajibun yahjubuhu fayan'zuru aimana minhu fala yaraa illa ma qaddama min amalihi wayanzuru ash'ama minhu fala yaraa illa ma qaddama, wayanzur baina yadaihi fala yaraa il'lan'nara tilqa'a wajhihi fat'taqun nara walau beshiqqi tamratin.

31. The Prophet said, "Every one of you will have to stand before Allah who will communicate with you directly (without

any intermediary take account of your deeds). And there shall be neither any intercessor nor any curtain to conceal him. The person (being tried) shall cast a glance to his right (to see if there is any means of rescue) and see nothing but his own deeds. Then he will cast a glance to his left side only to see his own deeds. Again looking in front of him he shall see hell (with all its horrors). So try to seek refuge from (Hell) fire even if it be with half a date fruit."

—*Unanimous, 'Adi*

Exposition: The context of this report was the occassion when the Prophet was instructing them to spend in the way of Allah, coming to the aid of His helpless servants. So it (*infaq* or spending in the way of Allah) was mentioned What has been stressed here is the fact that the quantum of the substance spent is not important in the sight of Allah but the sincerity of the intent behind it. Even a split date fruit has great value provided that sincerity accompanies it.

(۳۲) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَلْقَى الْعَبْدَ فَيَقُوْلُ اَیْ فُلُ اَلَمْ اُکْرِمْکَ وَاُسَوِّدْکَ وَاُزَوِّجْکَ وَاُسَخِّرْلَکَ الْخَيْلَ وَالْاِبِلَ وَاَذَرْکَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُوْلُ بَلٰی، قَالَ فَيَقُوْلُ اَفَظَنَنْتَ اَنَّکَ مُلَاقِیَّ؟ فَيَقُوْلُ لَا، فَيَقُوْلُ فَاِنِّی قَدْ اَنْسَاکَ کَمَا نَسِيْتَنِیْ، ثُمَّ يَلْقَی الثَّانِیْ فَذَكَرَ مِثْلَهٗ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُوْلُ لَهٗ مِثْلَ ذٰلِکَ، فَيَقُوْلُ يَارَبِّ اٰمَنْتُ بِکَ وَبِکِتٰبِکَ وَبِرُسُلِکَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيُثْنِیْ بِخَيْرٍ مَّااسْتَطَاعَ فَيَقُوْلُ هٰهُنَا اِذًا، ثُمَّ يُقَالُ اَلْاٰنَ نَبْعَثُ شَاهِدًاعَلَيْکَ، فَيَتَفَكَّرُ فِیْ نَفْسِهٖ مَنْ ذَاالَّذِیْ يَشْهَدُ عَلَیَّ، فَيُخْتَمُ عَلٰی فِيْهِ، وَيُقَالُ لِفَخِذِهٖ انْطِقِیْ فَتَنْطِقُ فَخِذُهٗ وَلَحْمُهٗ وَعِظَمُهٗ بِعَمَلِهٖ وَذٰلِکَ لِيُعْذِرَ مِنْ نَّفْسِهٖ، فَذٰلِکَ الْمُنَافِقُ وَذٰلِکَ الَّذِیْ سَخِطَ اللّٰهُ عَلَيْهِ.

(مسلم......ابو ہریرہؓ)

32. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama fayalqal abda fayaqoolu a'i fulu alam ukrimka wa'usav'vidka wa'uzav'vijka va'usakh'khir lakal khaila walibila va'azarka tar'asu vatarbau? fayaqoolu balaa, qaala fayaqoolu afazananta an'naka mulaqiy'ya? fayaqoolu la, fayaqoolu fa'inni qad ansaaka kama nasietani, summa yalqas'sani fazakara mislahu summa yalqas'salisa fayaqoolu lahu misla zalika, fayaqoolu ya rab'bi amantu bika

wabikitabika wabirusulika wasal'laitu wasumtu watasad'daqtu wayusnie bekhairim,mas tata'a fayaqoolu haahuna izan, sum'ma yuqalul'aana nabasu shahidan alaika, fayatafak'karu fie nafsihi man zallazi yashhadu alai'ya, fayukhtamu alaa fiehi, wayuqaalu lefakhizihin' tiqi fatantiqu fakhizuhu walah'muhu va'izamuhu bealmalihi wazalika liyu'zira min'nafsihi, fazalikal munafiqu wazalikal lazie sakhital lahu alaihi.

32. The Apostle of Allah said, "A servant of Allah will be brought to the Presence of his Lord on the Day of Reckoning. Allah will say to him, Did I not confer on you honour and dignity? Did I not give you a wife? Were not horses and camels put in your possession? Did We not give you respite in which you ruled over people and collected revenues from them? He will admit that he was given all these bounties. Then Allah will say to him, 'Were you oblivious of the fact that you will be brought to us here (at the Divine court of Justice to render account of your deeds?' He will admit that he was oblivious of the meeting of this Day. Allah will say to him 'Just as you forgot Me in the life of the world, I shall likewise ignore you this Day.'The another similar person denying the Day of Reckoning, will be brought to the Divine Presence, and interrogated likewise. And after that a third person will be brought and Allah will interrogate him as he did the earlier two (unbelieving) persons were interrogated. But he will say in reply (to the interrogation)," O my Lord and Cherisher! I believed in Thee, Thy Books and Thy Apostles, I offered prayers, observed fasts and spent my substance in Thy way. (The Prophet added) 'he will mention many other good deeds of his in the same breath.' Then Allah will say to him, Stop (this vain talk). We are calling a witness against you right now. He will be wondering as to the identity of that witness (that could raise an accusing finger against him)? Then his mouth will be sealed (since he was not ashamed of lying even before Allah, as he had been carrying on loud propaganda of his pity and sincerity before the Prophet and the believers). And his thighs, muscles and bones shall be questioned (and they will relate exactly each and every (hypocratic) deed of his. And in this way Allah will close the door of concoctions on him." The Prophet concluded, "This is the person who lived as a hypocrite in this world and he it is who inflammed the wrath of Allah.

—Muslime, Abu Hurairah

(۳۳)عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِىْ بَعْضِ صَلٰوتِهِ اَللّٰهُمَّ حَاسِبْنِىْ حِسَابًايَّسِيْرًا قُلْتُ يَانَبِىَّ اللّٰهِ مَاالْحِسَابُ الْيَسِيْرُ؟ قَالَ اَنْ يُنْظَرَ فِىْ كِتٰبِهٖ فَيُتَجَاوَزَعَنْهُ، اِنَّهٗ مَنْ نُوْقِشَ الْحِسَابَ. يَاعَائِشَةُ. هَلَكَ.
(مسند احمد)

33. An Ayeshata qaalat sami'tu Rasulul'lahi Sallallahu Alaihi Wasal'lama yaqoolu fie ba'azi salavaatihi al'lahumma hasibni hisaabay'yaseera qultu ya nabiy'ya llahi malhisabul yaseeru? qaala an yunzara fie kitabihi fayutajavaza anhu, in'nahu man nuqishal hisabaya aa'ishatu halaka.

33. *'Ayeshah* says that, she heard the Prophet invoking Allah in some of his prayers thus, "O Allah! Take my account by an easy reckoning." I asked him, "What do you mean by easy reckoning?" He said, "Easy reckoning is this that Allah glancing through his record of deeds overlook his evil ones." He went on to say, "O Ayeshah! If a probe is deemed necessary in taking account of any body, he is doomed."

—Musnad Ahmad

Exposition: In the Quran and some other traditions there are explicit glad tidings for those who take to the way of Allah and go on fighting against the forces of evil to their last breath. Allah will overlook their slips and petty Shortcomings and appreciating their good deeds will reward them with an abode in heaven.

(۳۴) عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىِّ اَنَّهٗ اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَخْبِرْنِىْ مَنْ يَّقْوٰى عَلَى الْقِيَامِ يَوْمَ الْقِيٰمَةِ الَّذِىْ قَالَ اللّٰهُ عَزَّ وَجَلَّ "يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ" فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ عَلَيْهِ كَاالصَّلٰوةِ الْمَكْتُوْبَةِ.
(مشکوٰۃ)

34. An Abie Saeedi nilkhidriyya(razi.) annahu ata'a Rasulal'lahi Sallallahu Alaihi Wasal'lama faqaala akhbirni may'yaqwa alalqiyami yau'mal qiyamatil'lazi qaalal'lahu az'za vajal'la "yauma yaqoomun'nasu lirabbil aalameen" faqaala yukhaffafu alal mumini hatta yakoona alehi kas'salaatil maktoobati.

34. *Abu Sa'eed Khudri* says that he went to the Prophet and

asked him, "Who will be able to remain standing before his Lord on the Day (said to be of the duration of a thousand years) and about which Allah has declared in the Quran. 'A Day When (all) mankind will stand before the Lord of the worlds." — LXXXIII-6. The Prophet said, "That Day will be light (brief and comfortable) for the believer, so much so that it will become the coolness of his eyes like the obligatory prayer, the misery and hardship of that Day is for the criminals and the rebellions. To them it will appear to be a thousand years long, for time hangs heavy on one afflicted misery.

— *Mishkat*

(٣٥) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَعْدَدْتُّ لِعِبَادِىَ الصّٰلِحِيْنَ مَالاَ عَيْنٌ رَأَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ اِقْرَءُ وْا اِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِىَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ۔"

(بخاری مسلم)

35. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaalal'lahu ta'aala a'adat'tu le'ibadiya's saaliheena mala ainun ra'at wala uzunun samiat wala khatara alaa qal'bi basharin iq'rau in shietum fala ta'alamu nafsum maukhfi lahum min qur'rati aayuni

35. The Prophet reports that Allah says, "I have in readiness for my servants that which no one has seen nor heard of nor even imagined. If you want you may call to mind and recite the Quranic verse: No person knows what delights of the eye are kept hidden (in reserve) for them-as a reward for their good deeds. —XXXII:17

—*Bukhari, Muslim*

(٣٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ مَوْضِعُ سَوْطٍ فِى الْجَنَّةِ خَيْرٌمِّنَ الدُّنْيَا وَمَافِيْهَا

(بخاری مسلم)

36. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama mauziu sautin filjannati khairum minad'dunya wama fieha.

36. The Prophet has been reported to have said, "In heaven even the space just enough to accommodate a whip is better

than this world and all its paraphernalia."

—*Buhkhari, Muslim*

Exposition: By space just enough to accommodate a whip is meant that small space where a person can lay his head. What the brief report intends to convey is that even if one's whole life in this world is ruined in trying to live according to the dictates of the Divine Faith and he is left a destitute - without even the bare necessities of life, and as a compensation for which he gets a very small place in heaven, it is indeed a profitable business for sacrifice of the ephemeral Allah will give him that which is abiding.

(٣٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُؤْتٰى بِاَنْعَمِ اَهْلِ الدُّنْيَا مِنْ اَهْلِ النَّارِ يَوْمَ الْقِيٰمَةِ فَيُصْبَغُ فِى النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَاابْنَ اٰدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّبِكَ نَعِيْمٌ قَطُّ؟ فَيَقُوْلُ لَا وَاللّٰهِ يَارَبِّ، وَيُؤْتٰى بِاَشَدِّالنَّاسِ بُؤْسًا فِى الدُّنْيَا مِنْ اَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِى الْجَنَّةِ فَيُقَالُ لَهٗ يَاابْنَ اٰدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّبِكَ شِدَّةٌ قَطُّ؟ فَيَقُوْلُ لَا وَاللّٰهِ يَارَبِّ مَا مَرَّبِىْ بُؤْسٌ وَّلَارَأَيْتُ شِدَّةً قَطُّ.

(مسلم)

37. Qaala Rasulul'lahi Sallallahu Alaihi Wasl'lama yu'taa bianami ahlid'dunya min ahlin'nari yaumal qiyamati fayusbaghu fin'nari sabghatan summa yuqalu yabna aadama hal ra'aita khairan qat'tu? hal mar'rabika na'eemun qat'tu? fayaqoolu la wal'lahi ya rabbi, vayu'taa bi'ashaddinnasi busan fid'dunya min ahlil jannati fayusbaghu sabghatan fil'jannati fayuqalu lahu yabna aadama hal' ra'aita busan qat'tu? hal mar'rabika shid'datun qat'tu? fayaqoolu la'vallahi ya rabbi mar'rabie busuv vala ra'aitu shid'datan qat'tu.

37. The Prophet said, "The most prosperous man in the world (with deeds dooming him to hell) shall be brought and cast into the Pit. When the fire has had its effect on his body he will be asked, "Have you ever had favourable times before and tasted luxury and comfort?" He will say, "Nay, By Thee O my Lord and Cherisher, never have! tasted happiness," Then another person shall be brought who had spent his life under the most straitened circumstances (and had become entitled to heaven for his good deeds). When, on entry, the bounties of heaven have had their favourable effect on his body, he will be

asked, "Have you ever tasted adversity and misery?" He will say, "O my Lord! I never came by adversity and never experienced misery.

—*Muslim*

(٣٨)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُفَّتِ النَّارُ بِالشَّهَوَاتِ وَحُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ
(بخاری...... مسلم)

38. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama huffatin'naru bish'shahavativahuffatil jan'natu bilmakarihi.

38. The Prophet said that hell has been common flaged with pleasures and cravings and heaven has been surrounded by toils and hardships.

—*Bukhari, Muslim*

Exposition: What the tradition intends to bring out is the fact the person who worships his own 'self' and runs madly after the physical comforts and luxuries (carnal cravings) ends up in hell. And one who craves for paradise, must of necessity traverse a thorny path. He must do all he can to overcome the headstrong demands of his flesh and compel himself to put up with every toil, hardship and unpleasantness for the sake of Allah. So long as a person does not go up the steep incline (tiresome path) it will not be possible for him to enter heaven - the heaven of peace an.d comfort.

(٣٩) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَاَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا.
(ترمذی)

39. Qaala Rasulul'lahi Sallallahu Alaihi Wasl'lama ma'raitu mislan'nari nama haribuha mislal' jannati nama talibuha.

39. The Prophet said, "I have never seen anything more formidable than hell-fire and yet the person to whom it is most abhorrent is sleeping. Nor have I ever seen anything more exquisite and desirable than heaven but (strange as it may appear the person longing for it is fast asleep.

—*Tirmizi*

Exposition: The sight of a horrible object takes away the sleep of man. Unless a person is satisfied that he is safe, he

cannot go to sleep. Similarly, one enamoured of something beautiful and valuable, very much after his heart, can neither rest in peace nor can have undisturbed sleep until he has acquired it. If such is the fact why should those longing for heaven be asleep. Why do they not endeavour to save themselves from the fire of hell? No one in mortal fear of anything can have a wink of sleep. And like wise one in quest of a cherished prize can never enjoy sound sleep.

(۴۰)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَىَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ اَبَدًا، لَيَرِدَنَّ عَلَىَّ اَقْوَامٌ اَعْرِفُهُمْ وَيَعْرِفُوْنَنِىْ ثُمَّ يُحَالُ بَيْنِىْ وَبَيْنَهُمْ فَاَقُوْلُ اِنَّهُمْ مِنِّىْ، فَيُقَالُ اِنَّكَ لَاتَدْرِىْ مَا اَحْدَثُوْا بَعْدَكَ. فَاَقُوْلُ سُحْقًا سُحْقًا لِّمَنْ غَيَّرَ بَعْدِىْ.

(بخاری، مسلم، سہل بن سعد)

40. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama inni faratukum alal hauzi mun mar'ra alay'ya shariba, waman shariba lam yazma'aa abadan, layaridan'na alay'ya aqvamun a'arifuhum vaya'arifunani summa yuhalu baini vabainahum fa'aqoolu in'nahum minni, fayuqalu innaka la tadri ma ahdasu ba'adaka. fa'aqoolu suhqan suhqal' liman gayyara ba'adi.

40. The Prophet (addressing his ummah) said, "I shall be the first to arrive at *Hauz* (the heaven's reservoir known as Kausar) and shall welcome you and make arrangements to quench your thirst. Whoever comes to me shall drink from *Kausar*. And whoever has once satiated his thirst here, will never again feel thirsty. And some people will try to approach me there. I shall recognize them and they shall recognize me, but they will be checked from getting close to me. At this I shall say that they belong to my ummah. (And as such they should let them come to me). But I shall be told that these people had interpolated in the Faith after my departure from the world and so I was unaware of it. On having this information I shall say to them, "Those who altered the shape of my Faith should get away from me.

—Bukhari, Muslim, Sahl bin Sa' d

Exposition: The traditon has glad tidings in it and an equally fearful warning also. It gives glad tiding that the Prophet shall welcome and entertain them at *Kausar*, who accepted the Faith brought by him without making any alterations in it and lived

upto his teachings. But those who introduced innovations in the Faith (in the name of Faith but actually in conflict with it.), shall be driven away from his presence as aliens (not a part of his ummah) rejected and repulsed, despised and disgraced. What a deprivation and what misery!

(۴۱) عَنْ اَبِیْ هُرَیْرَۃَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَسْعَدُ النَّاسِ بِشَفَاعَتِیْ یَوْمَ الْقِیٰمَةِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِهٖ اَوْنَفْسِهٖ.

(بخاری)

41. An Abie Hurairah anin'nabiyyi Sallallahu Alaihi Wasal'lama qaala asadun'naasi bishafa'ati yaumal qiyamati man qaala la ilaaha il'lal'lahu khalisan min qalbihi aunafsihi

41. *Abu Huraira* reports the Prophet to have said, "On the Day of Judgement only that person shall be entitled to my intercession who pronounced the Kalimah: *La Ilaha Illallah*' (the epitome of the Islamic faith with utmost sincerity of heart and soul."

—*Bukhari*

Exposition: In very few words the Prophet has conveyed to us something of great importance. A person who did not take to *Tauheed* or unity of Allah did not accept the Islamic Faith, remaining involved in *Shirk* or polytheism, shall remain deprived of the intercession of the Prophet. He will intercede only for those who have believed whole-heartedly, reposing belief in the greatest truth, the unity of Allah as evident from the words of another tradition (belief has gone to the depth of his heart). Again, it is also very evident that sincere belief motivated the believers to deeds. Somebody hearing the news of his son falling into a well. on confirmation of the news immediately rushes to the scene of the accident for his rescue. The same is true of a heart felt belief. It makes him anxious for his salvation and incites him to action.

(۴۲)عَنْ اَبِیْ هُرَیْرَۃَ قَالَ...... قَالَ (رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ) یَامَعْشَرَ قُرَیْشٍ اِشْتَرُوْا اَنْفُسَکُمْ لَا اُغْنِیْ عَنْکُمْ مِّنَ اللّٰهِ شَیْئًا وَیَابَنِیْ عَبْدِ مَنَافٍ لَا اُغْنِیْ عَنْکُمْ مِّنَ اللّٰهِ شَیْئًا یَاعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لَا اُغْنِیْ عَنْکَ

مِنَ اللّٰهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُوْلِ اللّٰهِ لَا اُغْنِىْ عَنْكِ مِنَ اللّٰهِ شَيْئًا،
وَيَافَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِيْنِىْ مَاشِئْتِ مِنْ مَّالِىْ لَااُغْنِىْ عَنْكِ مِنَ اللّٰهِ شَيْئًا.

(بخاری۔ مسلم، ابوہریرۃ)

42. An Abie Hurairah qaala...... qaala (Rasulul'lahi Sallallahu Alaihi Wasal'lama) ya ma'shara qureshin ishtaru anfusakum la ughni ankum minal'lahi shai'an, vayabani abdi manafin la ughni ankum minal'lahi shai'an ya abbasa'bna abdil mut'talibi la ughnie anka minal'lahi shai'an, vayasfiy'yatu am'mata rasulil'lahi la ughni anki minal'lahi shai'an, vayafatimatu binta muham'madin salieni ma shie'ti mim'mali la ughnie anki minal'lahi shai'an.

42. Abu Hurairah said, "When the Quranic verse and admonish thy kinsmen' (XXVI:214) was revealed, the Prophet called together the Quraish haranged them thus"

"O the Quraish tribe! Do take heed and save yourselves from hell-fire I can do nothing to ward off the chastisement of Allah."

."O Family of Abd Munaf ! I cannot take away from you the Punishment of Allah in the least."

"O Abbas bin abdul Muttalib (real uncle of Prophet), I cannot stand between you and the Divine wrath".

"O Safiyah (real paternal aunt of the Prophet), I find myself unable to take away from you the Divine retribution."

"O my daughter Fatimah! I can give you whatever you demand from my belongings but can do nothing to save you from the wrath of Allah. So try to save yourself, for only a firm belief and good deeds alone could avail you in the Hereafter.

—— Bukhari, Muslim

(۴۳) عَنْ اَبِىْ هُرَيْرَةَ قَالَ، قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ،
فَذَكَرَ الْغُلُوْلَ فَعَظَّمَهُ وَعَظَّمَ اَمْرَهُ ثُمَّ قَالَ لَااُلْفِيَنَّ اَحَدَكُمْ يَجِىْءُ يَوْمَ الْقِيٰمَةِ عَلٰى
رَقَبَتِهٖ بَعِيْرٌ لَّهُ رُغَاءٌ يَّقُوْلُ يَارَسُوْلَ اللّٰهِ اَغِثْنِىْ، فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ
اَبْلَغْتُكَ لَااُلْفِيَنَّ اَحَدَكُمْ يَجِىْءُ يَوْمَ الْقِيٰمَةِ عَلٰى رَقَبَتِهٖ فَرَسٌ لَّهُ حَمْحَمَةٌ يَّقُوْلُ

يَارَسُوْلَ اللّٰهِ اَغِثْنِیْ فَاَقُوْلُ لَا اَمْلِکُ لَکَ شَیْئًا قَدْ اَبْلَغْتُکَ، لَااُلْفِیَنَّ اَحَدَکُمْ یَجِیْئُ
یَوْمَ الْقِیٰمَةِ عَلٰی رَقَبَتِهٖ شَاةٌ لَّهَا ثُغَاءٌ یَّقُوْلُ یَارَسُوْلَ اللّٰهِ اَغِثْنِیْ فَاَقُوْلُ لَااَمْلِکُ لَکَ
شَیْئًا قَدْ اَبْلَغْتُکَ لَا اُلْفِیَنَّ اَحَدَکُمْ یَجِیْئُ یَوْمَ الْقِیٰمَةِ عَلٰی رَقَبَتِهٖ نَفْسٌ لَّهَا صِیَاحٌ
فَیَقُوْلُ یَارَسُوْلَ اللّٰهِ اَغِثْنِیْ فَاَقُوْلُ لَااَمْلِکُ لَکَ شَیْئًا قَدْ اَبْلَغْتُکَ لَا اُلْفِیَنَّ اَحَدَکُمْ
یُجِیْئُ یَوْمَ الْقِیٰمَةِ عَلٰی رَقَبَتِهٖ رِقَاعٌ تَخْفُقُ فَیَقُوْلُ یَارَسُوْلَ اللّٰهِ اَغِثْنِیْ فَاَقُوْلُ لَا
اَمْلِکُ لَکَ شَیْئًا قَدْ اَبْلَغْتُکَ، لَااُلْفِیَنَّ اَحَدَکُمْ یَجِیْئُ یَوْمَ الْقِیٰمَةِ عَلٰی رَقَبَتِهٖ
صَامِتٌ فَیَقُوْلُ یَارَسُوْلَ اللّٰهِ اَغِثْنِیْ فَاَقُوْلُ لَا اَمْلِکُ لَکَ شَیْئًا قَدْ اَبْلَغْتُکَ.

(بخاری۔ مسلم بالفاظِ مسلم)

43. An Abie Hurairah qaala, qaama fiena Rasulul'lahi Sallallahu Alaihi Wasl'lama zata yaumin, fazakaral ghulula fa'azzamahu wa'azzama amrahu summa qaala la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi baeerul lahu rughaun yaqoolu ya rasulal'lahi aghisni, fa'a qaulu la amliku laka shai'an, qad ablaghtuka la ulfiyan'na ahadakum yaji'u yaumal qiyamati alaa raqabatihi farasul lahu hamhamatun yaqoolu yarasu'lal'lahi aghisni fa'a qaulu la amliku laka shai'an qad ablaghtuka, la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi shatul laha sughaun yaqoolu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiya'na ahada kum yajiu yaumal qiyamati alaa raqabatihi nafsul laha siyahun fayaqulu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi riqaun takhfuqu fayaqoolu ya rasu'lal'lahi aghisni fa'aqoolu la am'lika laka shai'an qad ab'laghtuka, la ulfiyuna ahadakum yajiu yaumal qiyamati alaa raqabatihi saamitun fayaqoolu ya Rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka.

43. *Abu Hurairah* reports that one day the Prophet harangued in our midst in which the concealment (stealth) of the spoils of war was presented with great stress. Then he went on to say: "I would not like to find any of you on Doomsday with a camel grunting on his neck and his calling me to his aid (to save him from this punishment for his sin). And I may answer that I could not do anything to ameliorate the situation since I had already warned him in the life of the world. I should not find any of you

on the Day of Reckoning in this plight that a horse be neighing on his neck, and he requesting me to rush to his aid and I may say to him that I could do nothing for him there, since I had already warned him in the life of the world. I would hate to see any one with a goat bleating on his neck on Doomsday and he calling me to his rescue and I answering Him saying that I could not help him there in the least since I had fore-warned him in the life of the world. I would not like to see any of you in this sad plight that rags of cloth be fluttering at his neck and he calling me to save him from this disgrace and torment and I showing my inability towards it off from him saying that I had already informed him about it in the life of the world. I would not like to see any of you on Doomsday with gold and silver hanging from his neck and he appealing to me for help and I turning down his request saying that I could do nothing to rescue him from this punishment of his sin since I had already warned him.

—*Bukhari, Muslim in the words of Muslim*

Exposition: Animals crying and rags of cloth fluttering signify that thefts of the booty cannot be concealed on that day. Every crime shall cry out loudly proclaiming itself and exposing the perpetrator. It is, however, to be noted that it will not be limited to the stealth of the booty. Every major crime shall proclaim itself and disgrace the criminal in the eyes of the entire humanity. May Allah save every Muslim from this ignominious end and grace him with repentence and seeking forgiveness before it is too late.

III. DEVOTIONAL ACTS (WORSHIP)

1. THE IMPORTANCE OF SALAT (PRAYER)

(۴۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم اَرَأَيْتُمْ لَوْ اَنَّ نَهْرًا م بِبَابِ اَحَدِ كُمْ يَغْتَسِلُ فِيْهِ كُلَّ يَوْمٍ خَمْسًا، هَلْ يَبْقٰى مِنْ دَرَنِهٖ شَئْى؟ قَالُوْا لَا يَبْقٰى مِنْ دَرَنِهٖ شَيْئٌى قَالَ فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُوا اللّٰهُ بِهِنَّ الْخَطَايَا.

(بخاری، مسلم، ابو ہریرہؓ)

44. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ara'aitum lau an'na nahram bibabi ahadi kum yaghtasilu fiehi kul'la yaumin khamsan, hal yabqaa min daranihi shai'un? qaalu la yabqaa min daranihi shai'un qaala fazaalika masalus'salawaatil khamsi yamhul'lahu behinnal khataya.

44. The Prophet said, "If a stream is running by the doorstep of any one of you and he takes bath in it five times every day, can there still remain any dust or filth on his body." The companions replied that there is no likelihood of any dirt being left on his body. The Prophet said, "the same can be said about prayer. Allah oblitertes sins of His servants through prayers.

—*Bukhari, Muslim, Abu Hurairah*

Exposition: In this tradition it has been stated that prayers become the means of forgiveness of sins of men. And this the Prophet illustrated by means of an abstract example. Prayer creates in man's heart a sense of gratitude as a result of which he advances regularly and it takes off this mind from disobedience, so much so that if there is a slip on his part it is not international. He at once comes down to his knees before his Lord and asks forgiveness for it between tears and sighs.

(۴۵) (الف) عَنِ ابْنِ مَسْعُوْدٍؓ قَالَ اِنَّ رَجُلًا اَصَابَ مِنِ امْرَأَةٍ قُبْلَةً فَاَتَى النَّبِّى صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ فَاَخْبَرَهٗ فَاَنْزَلَ اللّٰهُ تَعَالٰى. "وَاَقِمِ الصَّلٰوةَ طَرَفَىِ النَّهَارِ وَزُلَفًامِنَ اللَّيْلِ،

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ." فَقَالَ الرَّجُلُ أَلِيْ هٰذا؟ قَالَ لِجَمِيْعِ أُمَّتِيْ كُلِّهِمْ.

(بخاری مسلم)

(A) Anibni masoodin(razi.) qaala inna rajulan asaba minimra'atin qublatan faatan'nabiy'ya Sallallahu Alaihi Wasallama fakhbarahu, fa'anzalallahu ta'ala."wa'aqimis'salata tarafayin' nahari wazulafam minal'laili, in'na'lhasanati yuzhibnas'sayyiaati." faqalar'rajulu aa'li haza? qaal lijameei ummatie kullihim.

(A) ***Abdullah Ibn Mas'ood*** **says that a certain person kissed a woman (a stranger-out of wedlock). Then he came to the Prophet and told him about it. The Prophet recited the following Quranic verse. 'And establish regular prayers at the two ends of the day and the approaches of the night: For, those things that are good remove that are evil.** ***(Q.XI:114)*** **At this that person asked him whether it was for his individual case (or on a general basis). The Prophet replied, "No, it is for my entire Ummah."**

—*Bhukhari, Muslim*

Exposition: This tradition further explains the point made in the preceding report, in which it had been pointed out that prayer becomes an expiation for sins. The person mentioned in this tradition is a believer and not a habitual sinner. But he was a human being who can err, and not an angel, and at the impulse of the moment kissed a strange woman on the way. This upset him so much that he came to the Prophet and submitted that he had been guilty of a culpable sin and should be cleaned by enforcement of the law. The Prophet, however, recited the Quranic verse quoted above, in which Allah has ordered the believers to establish regular prayers during the day and part of the night, and concluded it with the words: For those things that are good remove that are evil, meaning that prayers expiate sins. At this the person concerned was satisfied and his mind was no more agitated. This, by the way, shows the high standard of training that the Prophet had imparted to the companions.

(ب) ٢٥- قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ نِ افْتَرَضَهُنَّ اللّٰهُ تَعَالٰى مَنْ اَحسَنَ وُضُوْءَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللّٰهِ عَهْدٌ اَنْ يَغْفِرَلَهُ وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللّٰهِ عَهْدٌ، اِنْ شَاءَ غَفَرَلَهُ وَاِنْ شَاءَ عَذَّبَهُ.

(ابوداؤد۔ عبادہؓ بن صامت)

45. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khamsu salavati niftara zahun'nal lahu ta'alaa man ah'sana wuzu'a hunna wasal'la hunna liwaqtihinna wa'atam'ma rukuahun'na wakhushu ahun'na kana lahu alal'lahi ahdun an yaghfiralahu wamal lam yaf'al falaisa lahu alal'lahi ahadun, in sha'a ghafara lahu wa'in sha'a az'zabahu.

45. The Prophet said," These are the five prayers (during the day and the night) which Allah has made obligatory for his servants. So he who made ablution in the best manner and offered prayers at their appointed times, performing bowing and prostrations gracefully with his heart bowed before Allah, Allah took upon Himself absolution for him. And those who failed to do it are beyond the pale of Allah's covenant. He may forgive them if He is so pleased or chastise them at will."

(٤٦)عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَنَّهُ ذَكَرَ الصَّلٰوةَ يَوْمًا. فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُوْرًا وَّبُرْهَانًا وَّنَجَاةً يَوْمَ الْقِيٰمَةِ وَمَنْ لَّمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَّهُ نُوْرًا وَّلَا بُرْهَانًا وَّلَا نَجَاةً.

(مشکوٰۃ)

46. An Abdillahi' bin Amribnil' Aasi anin'nabiy'yi (Sallallahu Alaihi Wasal'lama) an'nahu zakaras'salata yauman, faqala man hafaza alaiha kanat lahu nuran vaburhanav vanajatan yaumal qiyamati wamal'lam yuhafiz alaiha lam takul lahu nurav valaburhan'v valanajatan.

46. *Abdullah ibn Amr bin-al-As* reports that the Prophet one day harangued on the theme of prayer and said, "Those who take care of their prayers assidously, they will become light for them and pleased with Allah for their salvation. As for those failing in such exercise of protection of their prayers. They will neither become light for them nor plead on their behalf nor become a means of their absolution.

—Mishkat

Exposition: ***Muhafizat*** **(protection) is the word used in the Arabic original which means taking utmost care of something. That means one should always be on one's guard whether he has performed ablutions properly, is offering prayers punctually at their prescribed times and his acts of prayer, bowing and prostrations have been graceful. And lastly he must keep an eye on the degree of concentration in the devotional acts; whether**

he has focussed his attention on Allah or his mind has been wandering in the affairs of the world and occupied with other stray thoughts. Apparently enough one who is mindful of his prayers in this manner is sure to serve Allah in other walks of like as well and likely to succeed in the Hereafter.

(۴۷)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلٰوةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى إِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطٰنِ قَامَ فَنَقَرَ اَرْبَعًا لَّا يَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا.
(مسلم، انسؓ)

47. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tilka salatul munafiqi yajlisu yarqubush shamsa hatta izasfar'rat vakanat baina qar'niyash shaitani qaama fanaqara arba'al la yazkurul laha fieha illa qaliela.

47. The Prophet said, "The hypocrite puts off his prayer while the sun becomes pale (about to set) which is the hour of worship of the sun for the polytheists. He gets up and in great haste offers four rak'ats (units) of (Asr) prayer (like a hen pecking on grain in quick succession.) He does little remember Allah in his prayer."

— *Muslim, Anas*

Exposition: The tradition brings out the difference in the prayers of the true believers and those of the hypocrites. A believer offers his prayers at regular hours punctually, his bowing and prestrations being graceful and his attention concentrated on Allah. Whereas the hypocrite is not regular in his prayers performing bowing and prostrations half-hearted and carelessly his mind wandering and concentrated on things material. Every prayer, for that matter, is important but the *Fajr* (early morning, pre sunrise) and' *Asr* (late afternoon, pre sun-set) prayers have importance and excellence of their own. *Asr* is the busiest time of the day, engaging utmost attention of the businessmen, and hence, unmindfulness in the matter of duty to Allah. If a believer's conscience is not wakeful *Asr* prayer is most likely to be endangered. As for the *Fajr* prayer, greater importance is attached to it because early morning is the time of deepest slumber and if *iman* or belief in Allah is not alive, breaking sweet slumber and jumping out of a cosy bed is not humanly possible.

(۴۸) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَاقَبُوْنَ فِيْكُمْ مَلٰئِكَةٌ بِاللَّيْلِ وَمَلٰئِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُوْنَ فِي صَلٰوةِ الْفَجْرِ وَصَلٰوةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِيْنَ بَاتُوْا فِيْكُمْ فَيَسْاَلُهُمْ رَبُّهُمْ وَهُوَ اَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِيْ؟ فَيَقُوْلُوْنَ تَرَكْنَا هُمْ وَهُمْ يُصَلُّوْنَ وَاَتَيْنَاهُمْ وَهُمْ يُصَلُّوْنَ.

(بخاری۔ مسلم۔ ابو ہریرہؓ)

48. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yata'aqboona fiekum mala'ikatum bil'laili vamala'ikatun bin'nahari vayajtami'una fisalatil fajri vasalatil asri, sum'ma ya'rujul lazeena baatu fiekum fayasalahum rab'buhum wahuwa a'alamu bihim kaifa taraktum ibaadie? fayaqooluna tarak'na hum vahum yusalloona va'atainahum vahum yusal'loona.

48. The Prophet said, "The angels keeping watch over men's affairs during the day and the night, change duties and come together in *Fajr* and *'Asr* prayers. Then those that have been with you go to their lord and Cherisher who enquires of them about His servants (on earth) and their activities. They submit that when they went to them, they found them praying. And leaving them too they found them in the same devotional act.

— Bukhari Muslim, Abu Hurairah

Exposition: The tradition very vividly brings out the importance of *Fajr* and *Asr* prayers. *Fajr* prayer is attended by the angles of the night watch, as also those coming down to take over charge from them. Similarly, *Asr* prayer is joined by both the angles together with the believers attending the congregation. What greater luck can be imagined by Muslims than their joining the ranks of the angels in these two prayers.

(۴۹) عَنْ عُمَرَبْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ اَنَّهُ كَتَبَ اِلٰى عُمَّالِهٖ اَنَّ اَهَمَّ اُمُوْرِكُمْ عِنْدِيَ الصَّلٰوةُ فَمَنْ حَفِظَهَا وَحَافَظَ عَلَيْهَا حَفِظَ دِيْنَهٗ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا اَضْيَعُ.

(مشکٰوۃ)

49. An Umarabnil khattabi (razi.) annahu kataba ilaa um'malihi an'na aham'ma umurikum indiyas'salaatu faman hafizaha vahafaza alaiha hafiza dinahu waman zay'ya'aha fahuva lima siva ha azyau.

49. *Umar bin Khattab* reports that he wrote to all his governors that the most important among their duties is prayer. Whoever will take care of his prayer keeping a vigilant eye over it, shall have protected the entire Faith. And one who allows it to go waste, will of a surety, destroy other things sooner.

—*Mishkat*

(٥٠)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِيْ ظِلِّهٖ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهٗ اِمَامٌ عَادِلٌ وَّشَابٌّ نَشَاَفِيْ عِبَادَةِ اللّٰهِ، وَرَجُلٌ قَلْبُهٗ مُعَلَّقٌ بِالْمَسْجِدِ اِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ اِلَيْهِ وَرَجُلَانِ تَحَابَّافِي اللّٰهِ اِجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ ذَكَرَاللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَاَةٌ ذَاتُ حَسَبٍ وَّجَمَالٍ فَقَالَ اِنِّيْ اَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَاَخْفَا هَا حَتّٰى لَا تَعْلَمَ شِمَالُهٗ مَاتُنْفِقُ يَمِيْنُهٗ.

(متفق علیہ۔ابوہریرہؓ)

50. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama sab'a'tun yuzil'luhumul lahu fie zil'lihi yauma la zil'la il'la zil'lahu imamun adilun washab'bun nasha'afi ibadatil lahi, warajulun qalbuhu mual'laqum bilmasjid iza kharaja minhu hat'taa ya'uda ilaihi warajulani tahab'ba fil'lahi ijtama'a alaihi watafar'raqa alaihi warajulun zakaral'laha khaliyan fafazat ainahu, warajulun da'athumratun zatu hasabin wajamalin faqala in'ni akhafullaha warajulun tasad'daqa bisadaqatin fa'akhfaha hat'ta la ta'alama shimaluhu matunfiqu yaminuhu.

50. The Prophet said, "Seven (types of) persons shall be provided shelter by Allah's special provision (on Doomsday) when there will be no other shade anywhere. The first of them will be a just ruler, the second a person whose youth was spent in worshipful, devotion and obedience to Allah. The third will be the person whose heart is all the time in the mosque; when he has come out of the mosque he is eagerly, waiting to enter it again for the next prayer. The fourth entitled to that privilege will be the two persons whose friendship rests entirely on Allah and His Faith. This sentiment brings them together and they part also with the same feelings. The fifth will be the person who remembered Allah in solitude and tears welled up in his eyes. The sixth will be the person who was encouraged and enticed

by a high placed charming woman inviting him to sin and he rejected her offer for fear of Allah alone. And the seventh will be the person who gave his substance in the way of Allah so secretly that his left hand was not aware of what the right hand gave away.

— *Unanimous, Abu Hurairah*

(٥١) عَنْ شَدَّادِبْنِ اَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) يَقُوْلُ مَنْ صَلّٰى يُرَاءِیْ فَقَدْ اَشْرَکَ، وَمَنْ صَامَ يُرَاءِیْ فَقَدْ اَشْرَکَ، وَمَنْ تَصَدَّقَ يُرَاءِی فَقَدْ اَشْرَکَ.

(مسند احمد)

51. An Shad'dadibni Ausin qaala samie'tu Rasulal'lahi (Sallallahụ Alaihi Wasal'lama) yaqoolu man sal'laa yura'ie faqad ashraka, waman saama yuraie faqad ashraka, waman tasad'daqa yura'ie faqad ashraka.

51. *Shaddad bin Aus* reports that he heard the Prophet saying, "Whoever offered prayer for show took partners with Allah, and who fasted for show also gave partners to Allah, and whoever gave in charity for show joined others with Allah.

—*Musnad Ahmad*

Exposition: In this report the Prophet has impressed upon us that whatever good deed is done by man, it should aim solely, at seeking the countenance of Allah, It should be his sincere and clear intent that this is his Master's commandment and he himself has His pleasure at heart. Whatever virtuous deed is done to please others or to appear godly and virtuous in their sight is not only worthless but incriminating in the sight of Allah. Value if any can be attached to only those sincere good deeds that have been performed with the intent of pleasing Allah alone.

2. CONGREGATIONAL PRAYER

(٥٢) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلوٰةُ الْجَمَاعَةِ تَفْضُلُ صَلوٰةَ الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً.

(بخاری۔ مسلم۔ عبداللہ بن عمرؓ)

52. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama salaatul

jama'ati tafzulu salaatal faz'zi besab'in wa'ishriena darajatan.

52. The Prophet said, Prayer said in congregation is twenty seven times greater in excellence than the prayer offered by a person individually, isolated from the party of believers (without excuse acceptable to the Islamic Shariah).

— Bukhari, Muslim Abdullah bin 'Umar

Exposition: In the text of the Arabic original the word *'Fazze'* means one living in perfect isolation. In congregational prayer, all sorts of people and from every walk and station in life, the rich and the indigent, well dressed and in tatters, stand shoulder to shoulder. To those with a superiority complex due to their rank in society and their opulence, standing so close to a lowly servant of Allah is abhorrent. So they pray in their houses individually. The Prophet prescribed congregational prayer in preference to individual prayer in one's closet or in the mosque separately, as the most effective cure of this malady (superiority complex).

Again, it's a common experience that in congregational prayer whisperings of Satan are reduced and communion with Allah is comparatively of higher order. For this reason the excellence of congregational prayer, according to the Prophet, is twenty seven times greater than the individual prayer. The same fact has been given prominence in the ensuing tradition (No. 54).

(٥٣)إِنَّ صَلٰوةَ الرَّجُلِ مَعَ الرَّجُلِ اَزْكٰى مِنْ صَلٰوتِهٖ وَحْدَهٗ صَلٰوتُهٗ مَعَ رَجُلَيْنِ اَزْكٰى مِنْ صَلٰوتِهٖ مَعَ الرَّجُلِ، وَمَا اَكْثَرَ فَهُوَ اَحَبُّ اِلَى اللّٰهِ.

(ابوداؤد۔ ابی بن کعب)

53. Inna salaatar' rajuli ma'ar'rajuli azkaa min salaatihi vahdahu salaatuhu ma'a rajulaini azka min salaatihi ma'ar'rajuli, vama aksara fahuwa ahab'bu ilal'lahi.

53. The Prophet said, "The prayer of man which he says with another person is much more helpful in the growth and development of his belief and faith than the one he offers individually. And the prayer he says with two persons improves his belief more than that said with one person. And the larger the number of men in the congregation the more pleasing to

Allah it becomes. (Communion with Allah is enhanced).

—Abu Daood, Abi Ibn Ka'ib

(٥٤) مَامِنْ ثَلٰثَةٍ فِیْ قَرْیَةٍ وَّلَابَدْوٍ لَاتُقَامُ فِیْهِمُ الصَّلٰوةُ اِلَّا قَدِاسْتَحْوَذَ عَلَیْهِمُ الشَّیْطٰنُ، فَعَلَیْکَ بِالْجَمَاعَةِ فَاِنَّمَا یَاکُلُ الذِّئْبُ الْقَاصِیَةَ.

(ابوداؤد۔ابودرداءؓ)

54. Ma min salaasatin fie qaryatin vala badvin la tuqamu fiehimus'salaatu illa qadistahvaza alaihimush shaitaanu, fa'alaika bil'jama'ati fainna'ma yakuluz ziebul qasia.

54. In a city or village with three behievers if congregati- onal prayer is not said (to sancitify it), Satan gets hold of them so you should impose upon yourself as an boligation to say your prayers in congregation, since the wolf devours only the lone goat straying from (the protection of) the flock and the shepherd.

—Abu Da' ood, Abu Darda,

Exposition: This tradition states the fact that those offering prayer with the congregation are blessed with the mercy of Allah and they are under His protection. But if congregation is not established as a regular practice Allah withdraws his protection from them and they become an easy prey to Satan. And then he (the evil one) preys upon them as he is pleased and drives them in any direction he likes. It is just like a flock of goats that normally lives under dual protection of the shepherd and the strength that is in unity and togetherness, and the wolf, does not find it easy to prey upon them. And in case a foolish goat strays much against the design of the shepherd, it becomes an easy prey to the wolf, since it is weak, unable to protect itself, and has also deprived itself of the protection of its master.

(٥٥) مَنْ سَمِعَ الْمُنَادِیَ فَلَمْ یَمْنَعْهُ مِنِ اتِّبَاعِهٖ عُذْرٌ...... قَالُوْا وَمَاالْعُذْرُ؟ قَالَ خَوْفٌ اَوْمَرَضٌ...... لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِیْ صَلّٰی.

(ابوداؤد۔ابن عباسؓ)

55. Man samial munadiya falam yamna'hu min ittiba'ihi uzrun...... qaalu wamal uzru? qaala khaufun avmaraza...... lam tuqbal minhus'salaatul lati sal'la.

55. The Prophet, says, "The person who heard the call of the *Muazzin* (crier/caller) calling to Allah (prayer at the mosque) and he has no excuse to prevent him from rushing to attend to his call, his prayer that he says singly (at home or in the mosque alone) shall not be acceptable (On Doomsday). People asked the Prophet what he meant by excuse, and which were those things that become excuses (acceptable to the Islamic Shariah)? "The Prophet replied, "Fear and illness."

— *Abu Da' ood, Ibn Abbas*

Exposition: In this tradition "fear" means dread of danger to life due to an enemy or a beast of prey or a poisonous snake. And "illness" here refers to that condition of man which can prevent him from attending the mosque. A strong gale (stormy wind), torrential rains and severe cold also become excuses. However, it must be borne in mind that coldness of the cold countries of the world is not an excuse for absenting oneself from the congregation. only in the tropical countries in winters a severe cold wave may prove fatal as it does usually in our own country and the neighbouring ones. Such unusual cold casually is undoubtedly an excuse. Similarly if the calls of nature at the critical juncture are so compelling that they cannot be deferred, may become reasonable excuses, since another tradition forbids a person to offer prayer when he is ill at ease due to two afflictions distressing him simultaneously.

(٥٦)عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلٰوةِ اِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهٗ اَوْ مَرِيْضٌ، اِنْ كَانَ الْمَرِيْضُ لَيَمْشِىْ بَيْنَ رَجُلَيْنِ حَتّٰى يَاْتِىَ الصَّلٰوةَ، وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ (صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ) عَلَّمَنَا سُنَنَ الْهُدٰى، وَاِنَّ مِنْ سُنَنِ الْهُدٰى الصَّلٰوةَ فِى الْمَسْجِدِ الَّذِىْ يُؤَذَّنُ فِيْهِ، وَفِىْ رِوَايَةٍ قَالَ مَنْ سَرَّهٗ اَنْ يَّلْقَى اللّٰهَ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلٰى هٰذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادٰى بِهِنَّ. فَاِنَّ اللّٰهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدٰى وَاِنَّهُنَّ مِنْ سُنَنِ الْهُدٰى. وَلَوْ اَنَّكُمْ صَلَّيْتُمْ فِىْ بُيُوْتِكُمْ كَمَا يُصَلِّىْ هٰذَا الْمُتَخَلِّفُ فِىْ بَيْتِهٖ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ.

(مسلم)

56. An Abdil'lahibni Masoodin qaala ra'aituna vama yatakhal'lafu anis'salaati il'la munafiqun qad ulima nifaquhu au'marizun, in kaana! mariezu layamshie baina rajulaini hat'ta ya'tiyas salaata, waqaala inna rasulal'lahi (Sallallahu

Alaihi Wasal'lama) al'lamana sunanal huda, va'inna min sunanil hudas'salaata filmasjidil' lazei yuaz'zanu fiehi, vafie riwayatin qaala man sar'rahu an y'alqal'laha ghadam'musliman fal'yuhafiz alaa hazihis'salawaatil khamsi haisu yunaada bihin'na. fain'nal laha shra'a lenabiy'yikum sunanal huda vain'nahunna min sunanilhuda. valau an'nakum sal'laitum fie buyutikum kama yusal'li mutakhallifu fie baitihi lataraktum sun'nata nabiy'yukum valau taraktum sun'nata nabiyyikum lazalaltum.

56. *Abdullah bin- Masood* reports that (during the life time of the Prophet) none of us remained behind in attending congregational prayer save the hypocrites whose hypocrisy was an open secret. Those whom the physical disability prevented due to sickness or some other cause, had also to stay away from the mosque. However, it is reported that even the sick persons, too weak to walk, came to attend the congregation supported by two brethren serving as crutches. Abdullah Ibn Masood stated in this connection that the Apostle of Allah had taught us *Sunnah-al-Huda.* By *Sunnah-al-Huda* are meant those *Sunahs* (or ways which have a legal authority and the ummah has been ordered to put them into practice). And among these Sunnahs is that prayer also which must be offered in a mosque where *Azan* (call for prayer) is given. And in another tradition he is said to have reported that a person who likes to meet Allah tomorrow (Doomsdasy) as a submissive and obedient slave of Allah, should take utmost care of these five (obligatory) prayers and should offer them in the mosque in congregation, since Allah has taught your Prophet *Sunnah-al-Huda* and these prayers fall under this Sunnah. And if you will pray in your houses as these hypocrites do, you will have discarded the way of your Prophet. And giving up the way of the Prophet you will have lost *Sirat-e-Mustaqeem* (The Right Path.)

—Muslim Abdullah Ibn Mas'ud

3. LEADING THE PRAYER

(٥٧)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاِمَامُ

ضَـامِنٌ وَالْـمُؤَذِّنُ مُؤْتَـمَـنٌ. اَلـلّٰهُـمَّ اَرْشِـدِ الْاَئِـمَّةَ وَاغْـفِـرْ لِـلْـمُؤَذِّنِيْنَ.

(ابوداؤد)

57. An Abie Hurairata qaala- qaala rasulul'lahi Sallallahu Alaihi Wasal'lamal imamu zaminun valmuaz'zinu mutamanun. allahum'ma arshidil aa'immata vaghfir lilmu'azzineena.

57. *Abu Harairah* reports that the Prophet said, "Imam (leader of the Prayer) is a surety and the *Muazzin* (crier) is a trustee. O Allah. Make those leading the prayers virtuous and O Allah! Forgive those calling people to prayer".

—Abu Da'ood

Exposition: Imam is a surety means that he is responsible for the prayer of the people. If he is not pious and virtuous. He will spoil the prayers of all his followers. And so the Prophet prayed to Allah to make the imans virtuous. And the meaning of the crier's trustworthiness is that people have entrusted their prayer to his care and it is his duty to call them to pray at the appointed hours so that they on listening to his call make preparations and join the congregation easily in time. If he is not regular and punctual in his call to prayer. It is possible that some people may miss the congregation entirely or a few rak'ats (units of prayer).

This tradition on the one hand directs the *Imams* and *Mu'azzins* to realize fully their responsibilities, and on the other the Ummah is being instructed to select and appoint only virtuous and God-fearing men as *Imams* and to call men to prayer only responsible (duty conscious) persons should be appointed as *Mu'azzins.*

(۵۸) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا صَلّٰى اَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ الضَّعِيْفَ وَالسَّقِيْمَ وَالْكَبِيْرَ، وَاِذَا صَلّٰى اَحَدُكُمْ لِنَفْسِهٖ فَلْيُطَوِّلْ مَا شَاءَ.

(بخاری، مسلم۔ابوہریرہؓ)

58. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala iza sal'laa ahadukum lin'nasi fal'yukhaffif fainna fiehimuz zaiefa vas'saqiema wal'kabiera, va'iza sal'la ahadukum linafsihi fal'yutaw'wil ma sha'a.

58. The Prophet is reported to have said, "When any one of

you leads a prayer (keeping in view the existing conditions and his congregation) should say a moderate light (brief) prayer since there will be infirm, sick and old persons following you in prayer. However, when any one of you prays (singly) he may make his prayer lengthy as much as he likes."

—*Bukhari, Muslim, Abu Hurairah.*

(٥٩) عَن ابِیْ مَسْعُوْدٍؓ قَالَ جَاءَ رَجُلٌ اِلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَقَالَ اِنِّیْ لَاَ تَاَخَّرُ عَنْ صَلٰوۃِالصُّبْحِ مِنْ اَجْلِ فُلَانٍ مِمَّا یُطِیْلُ بِنَا، فَمَا رَاَیْتُ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ غَضِبَ فِیْ مَوْعِظَۃٍ قَطُّ اَشَدَّ مِمَّا غَضِبَ یَوْمَئِذٍ، فَقَالَ یٰاَیُّھَاالنَّاسُ اِنَّ مِنْکُمْ مُنَفِّرِیْنَ، فَاَیُّکُمْ اَمَّ النَّاسَ فَلْیُوْجِزْ، فَاِنَّ مِنْ وَّرَائِہِ الْکَبِیْرَ وَالصَّغِیْرَ وَذَاالْحَاجَۃِ.
(متفق علیہ)

59. An Abie Mas'oodin(razi.) qaala jaa'rajulun ilaa Rasulil'lahi Sallallahu Alaihi Wasal'lama faqala in'nie la atakh'kharu un salaatis subhi min ajli fulanin mimma yautielu bina, fama ra'aitun nabiy'ya Sallallahu Alaihi Wasal'lama gaziba fie mua'izatin qat'tu ashad'da mim'ma ghaziba yau'maizin, faqaala ya'ay'yu han'nasu inna minkum munaffirina, fa'ay'yukum amman nasa fal'yujiz, fain'na mivvaraihi lkabiera was'sagheera wazalhajati.

59. *Abu Mas'ood Ansari* reports that a person came to the Prophet and complained that such and such *Imam* lengthened his prayers and for this reason he went to the mosque late (to join the congregation after it had gone on for sometime). (Abu Mas' ood goes on to say) "I never saw the Prophet in such an angry mood in his harangue as on that occasion. He (the Prophet) said. "O ye people! Some of you leading prayers frighten the servants of Allah and create aversion in them. (Beware). Whoever of you leads the prayer should be brief since there will be old persons and the indigent, needy workers eager to take to their work".

—*Unanimous*

Exposition: Brevity in prayer does not mean that he should hurry through it carelessly doing justice to none of its various performances like standing, reciting the Quran, bowings and prostrations. Such a hotchpotch prayer could not be an Islamic devotional act. However, consideration of those praying with him and time and circumstances is essential. The Prophet's

example of the most considerate iman should remain as an ideal before them.

(٦٠) عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُبْنُ جَبَلٍ يُصَلِّيْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاتِيْ فَيَؤُمُّ قَوْمَهُ فَصَلّٰى لَيْلَةً مَّعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلّٰى وَحْدَهُ وَانْصَرَفَ، فَقَالُوْا لَهُ نَافَقْتَ يَا فُلَانُ. قَالَ لَا. وَاللّٰهِ لَاٰتِيَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّا اَصْحٰبُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ، وَاِنَّ مُعَاذًا صَلّٰى مَعَكَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ، فَاَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مُعَاذٍ. فَقَالَ يَامُعَاذُ اَفَتَّانٌ اَنْتَ؟ اِقْرَأْ وَالشَّمْسِ وَضُحٰهَا، وَاللَّيْلِ اِذَا يَغْشٰى وَسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى.

(بخاری، مسلم)

60. An Jabirin qaala kana mua'azubnu jabalin yusal'li ma'n'nabiyyi Sallallahu Alaihi Wasal'lama sum'ma ya'ati fayaummu qaumahu, fasal'laa lailatam ma'n nabiy'yi Sallallahu Alaihi Wasal'lamal isha'a summa ataa qaumahu faftataha besuratil baqarati, fan'harafa rajulun fasal'lama summa sal'laa vahdahu van'sarafa, faqalu lahu nafaqta yafulanu. qala la. wal'lahi la'aatiyan'na rasulul'lahi Sallallahu Alaihi Wasal'lama, faqaala ya Rasulal' lahi in'na as'haabu nawaziah na'malu bin'nahari, va'inna mua'zan sal'laa ma'akal isha'a sum'ma ataa qaumahu faftataha besuratil baqarati, fa'aqbala Rasulul'lahi Sallallahu Alaihi Wasal'lama alaa muazin. faqaala yamuazu afat'tannun anta? iqra vash'shamsi vazuhaha, wal'laili iza yaghshaa vasab'bihsma rab'bikal a'alaa.

60. ***Jabir*** **reports that Mu'az bin Jabal used to say his prayer with the Prophet at his (Prophet's) mosque (as a superarogatory prayer) and then went to his own people to lead their prayer. So one night he said, 'Isha prayer with the Prophet and then leading his own congregation started reciting Surah Baqarah (II, the longest Surah of the Quran). At this, one of his following terminated his prayer in the congregation and saying it singly went home. Other people in the congregation (after conclusion of the prayer) said to him that he had indulged in a hypocritic act. He said to them that he had done nothing of the**

sort. He would go to the Prophet and report to him (about these lengthy prayers of Mua'z). And so he came to the Prophet and submitted," O Apostle of Allah. We have camels employed in irrigation (irrigate other people's crops on wages). We toil hard the whole day (and are dead tired in the evening). And Mu'az saying his (Isha) prayer here with you, in his own congreation starts reciting Surah Baqarah. (How can we stand so long after the crushing toil of the day?)" On hearing this the Prophet turned to Mu'az and said, "O M'uaz Do you want to put people in temptation. Recite Surah Shams (The sun XCI), Surah Lail (The Night XCII) and Surah A'la (The most High LXXXVII).

—*Bukhari, Muslim*

Exposition: The Prophet used to say Isha (late evening) prayer after the passage of one third of the night. Mu'az used to join this prayer with him as a superarogatory act. Naturally, he must have been taking some time to get to his own locality. Then leading "Isha" prayer in his own mosque he started reciting such lengthy surahs as Baqarah (II), taking sufficiently long time in finishing the prayer. And or the other side there was his congregation comprising daily wage-earners at the fag end of their physica! strength by nightfall, having toiled in the groves and fields the whole day.

Under these circumstan-ces and with such people lengthy prayers could do nothing more than compelling them to run away. With all these facts in view, the Prophet mildly, admonished Mu'az (for his over zealousness in prayer). Allah be pleased with Mu'az that through his (misplaced) zeal in devotional acts) the *Imams* of the Ummah have been cautioned for all times to come.

4. ZAKAT

(٦١)إِنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ اَغْنِيَاءِ هِمْ فَتُرَدُّ عَلٰى فُقَرَاءِ هِمْ.
(مُتفق علیہ)

61. Innal'laha qad faraza alaihim sadaqatan tu'khazu min aghniya'ihim faturad'du alaa fuqara'ihim

61. The Prophet said, "To be sure, Allah has imposed

Sadaqah (literally charity or an act of virtue) on people as an obligatory duty. It will be realized from their wealthy persons and returned to their needy and the poor."

—Unanimous

Exposition: The word *Sadaqah* is used for *Zakat* also which unlike other *Sadaqat* is not optional but obligatory and a devotional act next in importance to prayer only. In this tradition *Sadaqah* has been used in this sense. In its usual (literal) sense it is that part of one's substance which he gives away in the way of Allah of his own free will. Another word used in the Arabic original is *'Turaddo'* (shall be returned) which signifies vividly that Zakat realized from the haves is the rightful share of the 'have nots' of the Society which must of necessity, go to them.

(٦٢)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكٰوتَهٗ مُثِّلَ لَهٗ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ لَهٗ زَبِيْبَتَانِ يُطَوَّقُهٗ يَوْمَ الْقِيٰمَةِ ثُمَّ يَاْخُذُ بِلِهْزِ مَتَيْهِ يَعْنِيْ شِدْقَيْهِ ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ، ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ (الْاٰيَة).

(صحیح بخاری)

62. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aatahul'lahu maalan falam yu'addi zakatahu mus'sila lahu yaumalqiyamati shuja'an aqra'a lahu zabiebatani yutav'vaquhu yaumal qiyamati sum'ma ya khuzu bilihzi mataihi yaanie shidqaihi sum'ma yaqoolu ana maluka ana kanzuka, summa tala wala yahsaban'nal'laziena yabkhaloona (al'ayat).

62. The Prophet said, "The person whom Allah endowed with wealth and he did not pay Zakat (due from him for his substance), it will take the shape of deadly poisonous snake with two black spots on its head (an indication of its most poisonous species) and it will become the halter on his neck. The snake gripping his jaws (with its fangs) will say to him, "I am your wealth, your treasure". Then the Prophet recited the following Quranic verses: And let not those who covetously withhold the gifts which God hath given them of His Grace, think that it will be good for them: nay, it will be the worse for them: soon the things they covetously withheld, be tied to their necks like a twisted collar on the Day of Judgement. (Q.II.80).

— Bukhari

(٦٣)عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَاخَالَطَتِ الزَّكٰوةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ.

(مشکوٰۃ، عائشہ)

63. An Ayeshata qaalat samietu Rasulul'lahi Sallallahu Alaihi Wasal'lama yaqoolu ma khalatatiz zakatu maalan qattu illa ahlakathu.

63. ***Ayesha*** **reports that she heard the Prophet saying that the wealth from which zakat had not been taken away becomes the ruin of that wealth."**

—Mishkat, Ayesha

Exposition: By ruination is not meant wholesale destruction of his property and other belongings. Rather, it means that the part of that wealth which was the share of the needy and the poor and he himself had no right to benefit by it, by partaking of it he ruined his belief and faith. ***Imam Ahmad bin Hambal*** **has explained it in this way. But it has also been observed that the entire capital of the person deveouring.** ***Zakat*** **due from him has all of a sudden gone down the gutter leaving him a destitute.**

5. SADAQAH FITR

(٦٤)فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَالْفِطْرِ طُهْرَ الصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِّلْمَسٰكِيْنِ

(ابوداؤد)

64. Faraza Rasulul'lahi Sallallahu Alaihi Wasal'lama zakatal fitri tuhras'siyami minal' laghvi var'rafasi vatu'matal lilmasakieni.

64. The Prophet made payment of ***Sadaqah Fitr*** **incumbent on the believers that it may become an expiation for his shortcomings such as immodest tittle-tattle and other pursuits while fasting. And it also provides food and other necessities to the needy and the poor, who for want of means may suffer privation even on the day of Eid festivities.**

Exposition: There are two conviences in view in the imposition of ***Sadaqah Fitr*** **(making it** ***wajib*** **- stressed but not obligatory, a degree lower than** ***Farz*** **or strictly obligatory). One**

of them is making amends by spending in the way of Allah for any lapses and petty faults of a believer while fasting in the month of Ramadhan. And the other equally or more important expediency is that the 'have nots' of the society may not starve or remain naked on a day when their better of brethren are celebrating Eid merrily. They may also get at least enough to provide them a square meal and if possible meet some other petty needs. Probably that is the reason behind making it incumbent on every member of a family, young and old, even the immediately born, and great stress has been laid on paying it before Eid prayer. There is no bar on paying it earlier during the month of Ramadhan. Much better results could have been achieved if all the Muslims in a village, town or a country eligible for fasting had paid their *Sadaqah-Fitr* in an organised manner and the proceeds had been collectively managed and properly distributed.

(٦٥)قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا سَقَتِ السَّمَاءُ وَالْعُيُوْنُ اَوْ كَانَ عَثَرِيًّا الْعُشْرُ وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ.

(بخاری، ابن عمرؓ)

65. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama fiema saqatis sama'u wal'uyoonu au'kana asariy'yal ushru wama suqiya binnazhi nisful ushri.

6. 'USHR'

(A Muslim's contribution to the Islamic State from his agro produce of their field.)

65. The Prophet said, "One tenth of the total produce of unirrigated land (due to vicinity of a river or a lake or rain-fed area) shall be collected (from the cultiviator) as 'ushr', but only one twentieth (5%) of the produce of other lands that need irrigation (which involves additional expenditure as an input), shall be due from the land owner or the cultivator as the case may be.

Exposition: *Ushr like Zakat* is a powerful source of income to the public exchequer in an Islamic order but the Muslim states of today either do not care or those who make half-hearted efforts in this direction find to their dismay that

they cannot save the allocations from the crocodiles of their own agencies, middlemen and corrupt political parties. If only they could tap this source properly and distribute and manage it effectively.

7. FASTING

(٦٦) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اٰخِرِ يَوْمٍ مِّنْ شَعْبَانَ، فَقَالَ يَاۤاَيُّهَاالنَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ، جَعَلَ اللّٰهُ صِيَامَهُ فَرِيْضَةً وَّ قِيَامَ لَيْلِهِ تَطَوُّعًا، مَنْ تَقَرَّبَ بِخَصْلَةٍ مِّنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ، وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَاسِوَاهُ، وَهُوَ شَهْرُالصَّبْرِ. وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُالْمُوَاسَاةِ.
(مشكوٰة)

66. An Salmanal farisiyyi qaala khatabana Rasulul'lahi Sallallahu Alaihi Wasal'lama fie aakhiri yaumim min sha'bana, faqaala ya'ayyuhan'nasu qad azal'lakum shahrun aziemun shahrun mubarakun fiehi lailatun khairum min alfi shahr, ja'alal lahu siyamahu farizatav vaqiyama lailihi tatav'vuan, man taqar'raba bikhaslatim minal khairi kaana kaman adda farizatan fiema sivahu, vaman ad'da farizatan fiehi kaana kaman ad'da sab'iena farizatan fiema sivahu, wahua shahrus sabri. vas'sabru sawabuhul jannatu, vashahrul muvasati.

66. *Salman Farsi* reports that the Prophet harangued them on the last day of Shaban (the eighth month of the Islamic calendar). He said,Oye people! A month of greatness and blessing has come very close to you. It is a month one night of which is better than a thousand months. Allah has made it obligatory (for the believers) to fast in this month. And tarawih (special supererogatory prayer during the night of Ramadhan is non-obligatory (but the Sunnah or way of the Prophet with which Allah is much pleased). Whoever does any good deed of his own free will and cheerfully too, will be equivalent in its reward to obligatory devotional acts of other months. And one who performs obligatory devotional acts in this month shall be equal to seventy such acts of other months. And the reward of

patience and perseverance is paradise. And this is the month of sympathy with the poor and the needy of the society."

—*Mishkat*

Exposition: By the words "month of patience it is intended to convey that through fasting training is imparted to the believer to persevere in the way of Allah and gain control over his natural cravings. From an appointed hour to another appointed hour a person under the command of Allah. neither eats. nor takes water nor goes unto his wife. This creates and nourishes in him the spirit of obedience to Allah. He also gets practised in the control of his emotions and cravings like hunger, thirst and sexual urge if there arises an occasion for it. The example of a believer in this world is that of a warrior who has to wage a regular war against the Satanic lusts and forces of evil all his life. If he is lacking in patience and perserverance he is sure to surrender to the enemy in the first encounter. Ramadhan is a month of sympathy means that the fasting believers who are the recipients of gifts from Allah should share with the needy of their locality some of these divine gifts making arrangements for their *Sahar* or *Sahri* as it is popularly called (a light repast before day-break) and also their *iftar* (vituals and drinks taken to break fast at sun-set).

In the text of the *Hadith* in the Arabic original the word *'Muwasat'* has been used which means sympathy in the form of financial aid. But it includes verbal consolation also.

(٦٧) مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ.

(متفق عليه)

67. Man saama ramazaana ie'manan va'ahtisaban ghufira lahu ma taqad'dama min zambihi waman qaama ramazaana ie'manan wah'tisaban ghufira lahu ma taqad'dama min zambihi.

67. "Whoever fasted in Ramadhan with sincere belief and an eye on the reward of the Last Day, Allah shall forgive his earlier sins. And one who said *(Tarawih)* prayer with firmness of belief and with the intent of the reward in the next world Allah shall pardon his sins of the past life."

—*Unanimous*

(٦٨) اَلصِّيَامُ جُنَّةٌ، وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَاِنْ سَابَّهٗ اَحَدٌ اَوْقَاتَلَهٗ فَلْيَقُلْ اِنِّیْ امْرُؤٌ صَائِمٌ.

(بخاری۔ مسلم)

68. As'siyamu jun'natun, va'iza kaana yaumu saumi ahadikum fala yarfus wala yas'khab, fa'in saab'bahu ahadun au'qaatalahu fal'yaqul in'nimru'un saai'mun.

68. The Prophet said, "Fasting is a shield. And on the day you are fasting you should not give vent to an obscenity not kick up a tumult and noise. And if any one tries to thrust it on you by abusing you or picking up a fight with you, you should call to mind that you are fasting. How can you indulge in exchange of obscene language or blows in a vain fight while observing the discipline of a devotional act.

— Bukhari, Muslim

(٦٩) قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُوْلُ الصِّيَامُ اَیْ رَبِّ اِنِّیْ مَنَعْتُهُ الطَّعَامَ والشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِيْ فِيْهِ، وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِیْ فِيْهِ فَيُشَفَّعَانِ.

(بیہقی، مشکوٰۃ، عبداللہ بن عمرؓ)

69. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamas siyamu wal'quranu yash'fa'ani lilabdi, yaqoolus siyamu ai'i rabbi inni manatuhut'ta'ama wash'shahawati bin'nahari fashaffieni fiehi, wayaqoolul qur'anu mana'tuhun' nauma bil'laili fashaffieni fiehi fayushaffa'aanie.

69. The Apostle of Allah said "Fasting and the Quran shall intercede on behalf of the believer. The fast will plead saying. "O my Lord and Cherisher. I prevented him from taking his food, water and satisfying other natural urges and he abstained from them for thy sake. O my Lord and Cherisher! Accept my intercession on his behalf". And the Quran will say, "I stood between him and his sweet slumber (he himself recited or listened to the recital of the Quran at the cost of much needed sleep). So, our Lord and Cherisher grant my prayer in his favour." And Allah shall accept the humble request of both of them.

(٧٠) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَدَعْ قَوْلَ

الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ.

(بخاری، ابو ہریرہؓ)

70. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama mal lam yada'a qaulaz'zoori wal'amala bihi falaisa lil'lahi hajatun fie an yada'a ta'amahu vasharabahu.

70. The Apostle of Allah said, "The person who (in spite of fasting) did not give up telling lies and putting falsehood into practice, Allah has no interest in his abstention from food and water.

— Bukhari, Abu Hurairah

Exposition: Through fasting Allah intends that man should take to piety and virtue. If he failed in this behalf and did not base his life on truth, did not give up telling lies and practising falsehood and outside Ramadhan too truth does not manifest itself anywhere in his life such, a person should think seriously why he abstained from food and water.

(۷۱) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمْ مِّنْ صَائِمٍ لَيْسَ لَهٗ مِنْ صِيَامِهٖ اِلَّا الظَّمَاُ وَكَمْ مِّنْ قَائِمٍ لَيْسَ لَهٗ مِنْ قِيَامِهٖ اِلَّا السَّهَرُ.

71. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kam min saa'imin laisa lahu min siyamihi illaz'zama'u wakam min qa'imin laisa lahu min qiyamihi illas'saharu.

71. The Prophet has said, "How many wretched fasting persons there are who do not gain anything from their fast save hunger and thirst and (how many are those) saying *Tarawih* pryaer (during the nights of Ramadhan who earn nothing but wakefulness (loss of sleep)".

Exposition: Like the tradition preceding immediately. This one also teaches us the lesson that while fasting one should keep in view the real aim of fasting without which it becomes an exercise in futility.

(۷۲) قَالَ حُذَيْفَةُ اَنَا سَمِعْتُهٗ يَقُوْلُ فِتْنَةُ الرَّجُلِ فِيْ اَهْلِهٖ وَمَالِهٖ وَجَارِهٖ يُكَفِّرُهَا الصَّلٰوةُ وَالصِّيَامُ وَالصَّدَقَةُ.

(بخاری باب الصوم)

72. Qaala huzaifatu ana samie'tuhu yaqoolu fitnatur'rajuli fie ah'lihi wama lihie vajarihi yukaffiruhas salaatu was'siyamu was'sadaqatu.

72. *Huzaifa* reports that he heard the Prophet saying, "Whatever lapses or wrongs a person is guilty of relating to his household, his wealth and his neighbours, prayer, fasting and *Sadaqah* (Spending in the way of Allah) become expiation for all those shortcomings (minor offences only).

— Bukhari, Kitab-al-Saum

Exposition: Man falls in sin due to his wife and children. Likewise in business and in his dealings with the neighbours also there are lapses on his part. As a result of these devotional acts Allah shall forgive those sins (minor ones) provided they have not been committed intentionally, but on the impulse of the moment.

(۷۳) قَالَ اَبُوْ هُرَيْرَةَ اِذَا صَامَ فَلْيَدَّهِنْ لَا يُرىٰ عَلَيْهِ اَثَرُ الصَّوْمِ.
(الادب المفرد)

73. Qaala Abu Hurairata iza saama falyad'dahin'n la yur'aa alaihi asarus'saumi.

73. *Abu Huraira* said, "When a person fasts he should oil his hair so that the effects of fasting on his person may not be so marked."

—Al. Adab-ul-Mufrad

Exposition: What the companion (may Allah be pleased with him) wants to tell us is this that the fasting person should abstain from exhibition of it. He should take bath, put oil in his hair, comb his beard and try to present himself lively so that the indolence and depression, the result of fasting may disappear and the door of hypocrisy may be closed.

(۷۴) قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوْا، فَاِنَّ فِی السُّحُوْرِ بَرَكَةً.
(بخاری)

74. Qaalannabiy'yu Sallallahu Alaihi Wasal'lama tasah'haru, fa'in'na fis'suhuri barakatan.

74. The Prophet said to the people, "Do take *Sahri* (a light repast before day-break in Ramadhan since) there is blessing in it."

—Bukhari

Exposition: The underlying idea is evident from the word blessing. Fasting from dawn to dusk, more than sixteen hours in tropical summers, is a hard enough exercise in austerity even after taking something before dawn. If a fasting person were to deny himself this reinforcement of vitalising food *Sahri* he would have to fast for a little less than twenty four hours and it would be a great strain on his health and working capacity. Even devotional acts would become a burden due to weakness. So the easiest way to lessen this hardship is to reduce this gap between two meals. All this is implied in a few words of the tradition. In another tradition it has been said, "Take help from *Sahri* to fast during the day and prepare yourself for *Tahajjud* (late night supererogatory prayer) by resting a while during the day.

—*Siesta*

(۷۵) عَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ قَالَ لَايَزَالُ النَّاسُ بِخَيْرٍمَّا عَجَّلُوا الْفِطْرَ.

(بخاری)

75. An sahlibni sa'adin anna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala la yazalun nasu bekhairim ma aj'jalul fitra.

75. *Sahl bin Sa'ad* reports that the Prophet said, "People (the believers) would be in a healthy state (as regards belief and Faith) so long as they will be prompt in breaking fast (immediately after sunset).

—*Bukhari*

Exposition: The Muslims have been directed to break their fast as soon as the sun sets in opposition to the Jews who terminated it after darkness had prevailed, and thereby proving that they are free from the religious malaise (of the Jews).

The spirit behind every devotional act is unflinching obedience to Allah. So in fasting when that appointed hour for terminating the abstention from food and water comes, an obedient servant of Allah must obey without a moment's delay. Any attempt at exhibition of our power of endurance in this behalf would be audacity and a serious transgression on his part, a violation of his Islam (total surrender to Allah).

(٧٦) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

(بخاری)

76. An anasibni malikin qaala kun'na nusafiru ma'annabiyyi Sallallahu Alaihi Wasal'lama falam ya'ibis'sa'imu alal muftiri walal muftiru alas'saimi.

76. *Anas bin Malik* says, "Whenever we went out on a journey with the Prophet (during the month of Ramadhan, some of us fasted, others did not. But neither the fasting person objected to those partaking of food and water, nor the non-observers objected to their fasting (In face of leave to postpone it on a journey).

—*Bukhari*

Exposition: The Quran permits a believer on a journey to put off fasting for future. However, those to whom it is not a hardship, it is better for them to fast. Those with a weaker will and physique should however desist, lest they become a trial for others. As for disapproval of one another, they were too good believers to taunt their brother for infirmity or over-zeal either way.

(٧٧) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ اللّٰهِ بْنِ عَمْرٍو اَلَمْ اُخْبَرْ اِنَّکَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّيْلَ؟ قُلْتُ بَلٰى يَارَسُوْلَ اللّٰهِ، قَالَ فَلَا تَفْعَلْ صُمْ وَاَفْطِرْ وَنَمْ وَقُمْ، فَاِنَّ لِجَسَدِکَ عَلَيْکَ حَقًّا وَاِنَّ لِعَيْنِکَ عَلَيْکَ حَقًّا وَاِنَّ لِزَوْجِکَ عَلَيْکَ حَقًّا وَاِنَّ لِزَوْرِکَ عَلَيْکَ حَقًّا وَاِنَّ بِحَسْبِکَ اَنْ تَصُوْمَ فِيْ کُلِّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ.

(بخاری)

77. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama li'abdil'lahibni amrin alam ukhbar in'naka tasoomun' nahara vataqoomul laila? qultu balaa ya rasulal'lahi, qaala fala tafal sum wa'aftir vanam, waqum fa'inna lejasadika alaika haq'qan va'in'na leainika alaika haqqav va'inna lezaujika alaika haq'qav va inna lizaurika alaika haqqan va'inna bihasbika an tasooma fie kulli shahrin salaasata ay'yamin.

77. The Prophet said to Abdullah bin 'Amro bin 'As', "Is, what I have been told that you fast regularly during the day and spend the whole night praying (superegatory prayer)?" He said, "yes, sire, that is true." The Prophet said to him,: Do not do so.

Fast at times and take rest also. Similarly enjoy sleep as well as say *Tahajjud* prayer. For, you have an obligation to your own body, your eyes, your wife and your casual visitors and guests. Fast only three days every month. That is enough for you."

— *Bukhari*

Exposition: Fasting continuously and without break and waking up the whole night, ruins one's health, particularly the eye sight is badly affected, even irreparably damaged. So the Prophet instructed him to desist from it. A believer has been taught balance and moderation in every activity. Extremism is not in a line with Islam, the faith that is in perfect unison with the natural laws working in this world of ours.

(۷۸) عَنْ اَبِیْ جُحَیْفَةَ قَالَ اٰخَی النَّبِیُّ اُمَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بَیْنَ سَلْمَانَ وَاَبِی الدَّرْدَاءِ فَزَارَ سَلْمَانُ اَبَا الدَّرْدَاءِ فَرَاٰی اُمَّ الدَّرْداء مُتَبَذِّلَةً فَقَالَ مَاشَانُکِ؟ قَالَتْ اَخُوْکَ اَبُو الدَّرْدَاءِ لَیْسَ لَهٗ حَاجَةٌ فِی الدُّنْیَا فَجَاءَ اَبُو الدَّرْدَاءِ فَصَنَعَ لَهٗ طَعَامًا، فَقَالَ لَهٗ کُلْ فَاِنِّیْ صَائِمٌ قَالَ مَا اَنَا بِاٰکِلٍ حَتّٰی تَاْکُلَ، فَلَمَّا کَانَ اللَّیْلُ ذَهَبَ اَبُو الدَّرْدَاءِ یَقُوْمُ فَقَالَ لَهٗ نَمْ، فَنَامَ ثُمَّ ذَهَبَ یَقُوْمُ، فَقَالَ لَهٗ نَمْ، فَلَمَّا کَانَ مِنْ اٰخِرِ اللَّیْلِ قَالَ سَلْمَانُ قُمِ الْاٰنَ، فَصَلَّیَا جَمِیْعًا، فَقَالَ لَهٗ سَلْمَانُ اِنَّ لِرَبِّکَ عَلَیْکَ حَقًّا، وَاِنَّ لِنَفْسِکَ عَلَیْکَ حَقًّا، وَاِنَّ لِاَهْلِکَ عَلَیْکَ حَقًّا فَاَعْطِ کُلَّ ذِیْ حَقٍّ حَقَّهٗ. فَاَتَی النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ، فَذَکَرَ ذٰلِکَ لَهٗ فَقَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ صَدَقَ سَلْمَانُ.

(بخاری)

78. An Abie Juhaifata qaala aakhan nabiyyu Sallallahu Alaihi Wasal'lama baina salmana va'abid'darda'i, fazara salmanu abad'darda'i fara'a um'mad darda'i mutabaz'zilatan faqaala ma shanuki? qaalat akhuka abud'darda'i laisa lahu hajatun fid'dunya faja'a abud'darda'i fasana'a lahu ta'aman, faqala lahu kul fa'inni sa'imun qaala ma ana be'aaklin hat'taa ta'kula, falam'ma kaanal lailu zahaba abud'darda'i yaqoomu faqaala lahu nam, fanama summa zahaba yaqoomu, faqaala lahu nam, falamma kaana min aakhiril'laile qaala salmanu qumil'aana, falsal'laya jamie'an, faqaala lahu salmanu inna lirab'bika alaika haqqan, va'inna linafsika alaika haqqan, inna li'ahlika alaika haqqan fa'ati kulla zi haq'qin haqqahu. fa'atan nabiy'ya Sallallahu Alaihi Wasal'lama, fazakara

zaalika lahu faqaalan nabiyyu Sallallahu Alaihi Wasal'lama sadaqa salmanu.

78. ***Abu Juhaifa*** **said that the Prophet had arranged fratenisation between Abu Darda' and Salman Farsi, Salman once visited his brother Abu Darda' and noticed Umme-Darda dishevelled and shabbily dressed. Salman asked her, "What makes you so careless about your dress and embellishment? "She said in reply, "Your brother Abu Darda' has cut himself off from the affairs of this world. (Where is the need for embellishment for whom?)" Then came Abu Darda (on the scene), got food prepared for his brother visiting him and said to him, "Partake of it. I am fasting (unable to keep company at the table)." Salman insisted on his joining him, failing which he would not take food either. So Abu Darda, broke his fast and took food with Salman. When night fell Abu Darda' got up to commence his night prayer. But Salman asked him to go and enjoy sleep. So he went to his room to sleep again. Once again he got up and was again advised by Salman to take another nap. During the last hour of the night Salman himself awakened him from slumber and both of them offered Tahajjud prayer together. Then Salman said to him, "you owe a duty to your Lord and Cherisher, to yourself and to your wife. So do your duty to all of them."Then he came to the Prophet and related the whole story to him. The Prophet (on hearing the episode) said "Salman's advice was most appropriate."**

—Bukhari

(۷۹)عَنْ مُجِيْبَةَ الْبَاهِلِيَّةِ عَنْ اَبِيْهَا اَوْ عَمِّهَا اَنَّهُ اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ ثُمَّ انْطَلَقَ فَاَتَاهُ بَعْدَ سَنَةٍ وَّقَدْ تَغَيَّرَتْ حَالَتُهُ وَهَيْئَتُهُ فَقَالَ يَارَسُوْلَ اللّٰهِ اَمَا تَعْرِفُنِيْ؟ قَالَ مَنْ اَنْتَ؟ قَالَ اَنَا الْبَاهِلِيُّ الَّذِىْ جِئْتُكَ عَامَ الْاَوَّلِ، قَالَ فَمَا غَيَّرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْئَةِ؟ قَالَ مَا اَكَلْتُ طَعَامًا مُنْذُ فَارَقْتُكَ اِلَّا بِلَيْلٍ، فَقَالَ رَسُوْلُ اللّٰهِ عَذَّبْتَ نَفْسَكَ، ثُمَّ قَالَ صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ، قَالَ زِدْنِىْ فَاِنَّ بِىْ قُوَّةً قَالَ صُمْ يَوْمَيْنِ، قَالَ زِدْنِىْ، قَالَ صُمْ ثَلٰثَةَ اَيَّامٍ، قَالَ زِدْنِىْ، قَالَ صُمْ مِنَ الْحُرُمِ وَاتْرُكْ، صُمْ مِنَ الْحُرُمِ وَاتْرُكْ وَقَالَ بِاَصَابِعِهِ الثَّلٰثِ فَضَمَّهَا ثُمَّ اَرْسَلَهَا.

(ابوداؤد)

79. An Mujiebatal bahiliyyati an abiha au am'miha annahu ataa rasu'lal'lahi Sallallahu Alaihi Wasal'lama sum'man

talaqa fa'atahu ba'da sanatin waqad taghayyarat halatuhu vahaituhu faqaala ya rasulal'lahi ama ta'rifuni? qaala man anta? qaala anal bahiliyyul lazie jietuka aamal aw'wali, qaala fama ghairaka waqad kunta hasanal hai'ati? qaala ma akaltu ta'amam munzu faraqtuqa illa bilailin, faqaala rasulul' lahi azzabta nafsaka. summa qaala sum shahras sabri wayaumam min kul'li shah'rin. qaala zid'ni fa'in'na bi quwwatan qaala sum yaumainee qaala zidni qaala sum salasata ay'yamin, qaala zidni. qaala sum minal hurumi wat'ruk, sum minal hurumi vat'ruk waqaala bi'asabihis salaasi fazam'maha summa arsalaha.

79. *Mujeebah* a lady of the *Baila* tribe said about her father or uncle that he went to the Prophet (to learn his faith). He returned home and again visited him after a year, But this time his condition was totally changed. He said, "O Apostle of Allah! you do not recognize me. He (the Prophet) said, "No. introduce yourself. "He (my father or uncle) said, "sire, I am a member of Bahili tribe and had come to you last year." The Prophet enquired, "How did you come by this (extremely run down) condition? When you came here last year you were hale and hearty. But now your normal figure of a man is quite changed." He told him (the Prophet), "I have been fasting regularly since I left you last year, eating only during the nights." The Prophet said to him, "you have tormented yourself (have debilitated yourself beyond recognition by fasting regularly for one year and they were only supererogatory fasts)." Then he instructed him to fast only one day every month besides the obligatory fasting of Ramadhan for a month. He requested the Prophet to increase the number of days, saying that he had the strength (of fasting more than one day). The Prophet then said, "All right. Let there be two days of fasting every month. "He still insisted on more than that and the Prophet increased the number of days to three. He (was not satisfied and) requested for further addition to it. The Prophet said to him, Fast then during the prohibited months of the year and discontinue. Repeat the performance every year. And saying this he brought together his three fingers and let them go. (In this way he pointed out that he should fast during the months of *Rajab, Ze-Qa'dah, Zil-Hijjah* and *Muharram-ul-Haram* and miss this practice also some one year."

8. E'TEKAF SECLUSION IN A MOSQUE FOR REMEMBRANCE OF ALLAH

(٨٠) عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرِ مِنْ رَمَضَانَ.
(بخاری، مسلم)

80. Anibni Umara qaala kaana rasulul'lahi Sallallahu Alaihi Wasal'lama ya'takiful ashral awakhira min Ramadhana.

80. ***Abdullah bin Umar*** **reports that the Aposlte of Allah observed** ***E'tekaf*** **during the last ten days of Ramadhan.**

—*Bukhari*

Exposition: Normally also the Prophet was personally engaged in devotional acts and remembrance of Allah and obedience to Him. But during the month of Ramadhan he became much more enthusiastic and the last ten days, in particular, were spent entirely in the remembrance of Allah. He secluded himself in the mosque and spent all the time in supererogatory prayer, recital of the Quran, remembrance of Allah and supplication to him. He took all this trouble since Ramadhan is the month of preparation for a believer so that he might collect as much power as he possibly can for the rest of the eleven months of the year to fight against Satan and his forces.

(٨١) عَنْ عَائِشَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهِ عَلَيْهُ وَسَلَّمَ كَانَ اِذَا دَخَلَ الْعَشْرَ الْاَوَاخِرُ اَحْيَا اللَّيْلَ وَاَيْقَظَ اَهْلَهُ وَشَدَّالْمِئزَرَ.

81. An Ayeshata an'nan nabiyya *(S.A.W.)* kaana iza dakhalal ashral awakhira ahyal'laila wa'aiqaza ahlahu washaddal mizara.

81. ***Ayeshah*** **reports that with the approach of the last ten days of Ramadhan, the Prophet betook himself to prayer and other devotional acts in wakeful nights. He also awakened his consorts (so that they too might likewise spend the nights offering supererogatory prayers and Tahajjud in particular). For the devotional service to Allah, he girt his loins (meaning that he got absorbed in remembrance of Allah with all his might and utmost zeal)."**

9. HAJJ (PILGRIMAGE TO THE SANCTUM OF MAKKAH)

(۸۲) عَنْ اَبِی هُرَیْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَیْهِ وَسَلَّمَ فَقَالَ یَاَیُّهَاالنَّاسُ قَدْ فَرَضَ اللّٰهُ عَلَیْکُمُ الْحَجَّ فَحُجُّوْا.

(منتقی)

82. An Abie Hurairata qaala khatabana rasulul'lahi Sallallahu Alaihi Wasal'lama faqaala ya'ayyuahan nassu qad farazal lahu alaikumul hajja fahujju.

82. *Abu Hurairah* reports that the Prophet harangued us saying, "O ye poeple! Allah has imposed Hajj on you as an obligation. So perform Hajj".

—*Muntaqa*

(۸۳) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ اَتٰى هٰذَالْبَیْتَ فَلَمْ یَرْفُثْ وَلَمْ یَفْسُقْ، رَجَعَ کَمَا وَلَدَتْهُ اُمُّهُ.

83. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man ataa haazal baita falam yarfus walam yafsuq, raja'a kama valadathu ummuhu.

83. The Apostle of Allah said, "The person who came to visit this house *(Ka'abah)* and (while on the visit he neither did anything lustful nor disobeyed Allah in any other way) will return home in a state of purity he was at the time of his birth. (He would return free from sins because Allah would have forgiven him)."

(۸۴) عَنْ اَبِی هُرَیْرَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَیُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ اِیْمَانٌ م بِاللّٰهِ وَبِرَسُوْلِهٖ قِیْلَ ثُمَّ مَاذَا؟ قَالَ الْجِهَادُ فِیْ سَبِیْلِ اللّٰهِ قِیْلَ ثُمَّ مَاذَا؟ قَالَ ثُمَّ حَجٌّ مَبْرُوْرٌ

(منتقی)

84. An Abie Hurairata qaala su'ila Rasulul'lahi Sallallahu Alaihi Wasal'lama ay'yul amaali afzalu? qaala Imanum bil'lahi vabirasulihi qeela summa maaza? qaala al-jihadu fi

sabeelillahi qeela summa maza qaala sum'ma hajjum mabrurun.

84. *Abu Harairah* reports that the Prophet was asked as to which good deed was most excellent. He said," It is Hajj which has been free from disobedience to Allah."

(٨٥)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَالْحَجَّ فَلْيَتَعَجَّلْ فَاِنَّهُ قَدْ يَمْرَضُ الْمَرِيْضُ وَتَضِلُّ الرَّاحِلَةُ وَتَعْرِضُ الْحَاجَةُ.

(ابن ماجہ،ابن عباسؓ)

85. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aradal hajja fal'yata'ajjal fain'nahu qad yamrazul mariezu watazil'lur rahilatu vatarizul hajatu.

85. The Prophet said, the person who intends to perform Hajj should make haste, for it is possible he may fall ill, his camel may be lost, (the whereithall) for undertaking the journey may no more remain with him, the way may become fraught with danger (pecuniary trouble may prevent it). it is also likely that some exigency may arise to make pilgrimage impossible for him. (So hurry up lest some misfortune befalls you and you are prevented from performing Hajj).

—*Ibn Majah, Ibn Abbas*

(٨٦) عَنِ الْحَسَنِ قَالَ– قَالَ عُمَرُبْنُ الْخَطَّاب لَقَدْ هَمَمْتُ اَنْ اَبْعَثَ رِجَالًا اِلٰى هٰذِهِ الْاَمْصَارِ فَيَنْظُرُوْ كُلَّ مَنْ كَانَ لَهٗ جِدَةٌ وَّلَمْ يَحُجَّ فَيَضْرِبُوْ عَلَيْهِمُ الْجِزْيَةَ، مَاهُمْ بِمُسْلِمِيْنَ مَاهُمْ بِمُسْلِمِيْنَ.

(المنتقیٰ)

86. Anilhasani qaala- qaala Umarubnul Khat'tabi laqad hamamtu an abasa rijalan ila hazihil amsaari fayunzuru kulla man kaana lahu jidatun valam yahujja fayazribu alaihimul jizyata, maahum bemuslimeena maahum bemuslimeena.

86. *Hasan,* a Tabi'i (a follower of the companions not having met the Prophet), reports that *Umar bin Khattab* said, "It is my intention to send some men to these towns (of the Islamic territories) who may take stock of people capable of performing Hajj, but have not done it so far, and impose *Jizyah* on them

(security tax realized from non-Muslims). These people are not Muslims. (If they had been Muslims they would have performed *Hajj* long before). Muslim means one who surrendering himself to Allah. If this surrender is sincere he shall not neglect a devotional act of this magnitude in the absence of any reasonable excuse."

—*Muntaqa*

(٨٧)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِيْ طَرِيقِهٖ كَتَبَ اللّٰهُ لَهٗ اَجْرَ الْغَازِىْ وَالْحَاجِّ وَالْمُعْتَمِرِ.

(مشکوٰۃ۔ابوہریرہؓ)

87. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kharaja haajjan au'mut amiran au'ghaziyan sum'ma maata fie tarieqihi katabal lahu lahu ajral ghazi valhajji valmu'tamiri

87. The Apostle of Allah said, "the person who came out of his house and died on the way to *Makkah, Allah* will confer the same reward on him which has been apportioned for the Ghazi (fighter in the way of Allah), Haji (performer of Hajj) and *Mu'tamir* (performer of *Umrah* or mini *Hajj* out of season)."

—***Mishkat, Abu Hurairah***



IV. DEALINGS

1. HONEST LIVELIHOOD

(٨٨)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكَلَ اَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ اَنْ يَّاكُلَ مِنْ عَمَلِ يَدَيْهِ، وَاِنَّ نَبِيَّ اللّٰهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَاكُلُ مِنْ عَمَلِ يَدَيْهِ.

(بخاری۔مقدام بن معدیؓ کرب)

88. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma akala ahadun ta'aman qattu khairam min an yakula min amali yadaihi, va'inna nabiy'yal lahi da'ooda alaihis salaamu kaana yakulu min amali yadaihi.

88. The Prophet said, "Nobody ever ate more honest food than one living on the earnings of his manual labour. And the Prophet of Allah, Da'ood (King David of the Old Testament) ate from the earnings of his manual labour."

— Bukhari, Miqdam bin Madi karb.

(٨٩) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ طَيِّبٌ لَا يَقْبَلُ اِلَّا طَيِّبًا، وَاِنَّ اللّٰهَ اَمَرَ الْمُؤْمِنِيْنَ بِمَا اَمَرَبِهِ الْمُرْسَلِيْنَ فَقَالَ يٰاَيُّهَاالرُّسُلُ كُلُو مِنَ الطَّيِّبٰتِ وَاعْمَلُوْ صَالِحًا، وَقَالَ تَعَالٰى يٰاَيُّهَاالَّذِيْنَ اٰمَنُوْ اكُلُوْا مِنْ طَيِّبٰتِ مَارَزَقْنٰكُمْ، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ اِلَى السَّمَاءِ يَا رَبِّ وَمَطْعَمُهٗ حَرَامٌ وَّمَشْرَبُهٗ حَرَامٌ وَمَلْبَسُهٗ حَرَامٌ وَّغُذِىَ بِالْحَرَامِ فَاَنّٰى يُسْتَجَابُ لِذٰلِكَ.

(مسلم۔ابو ہریرہؓ)

89. Qaala Rasulul'lahi Sallallahu Alaihi Wasallama innal laha tayiyibul la yaqbalu illa tayyiban, va'innal laha amaral mu'miniena bima amarabihil mursaleena faqaala yaayyuhar'rasulu kulu minat'tayyibaati wa'amalu salihan, waqaala ta'alaa ya'y'yuhal laziena aamanu kulu min tayyibaati marazaqnakum, summa zakarar'rajula yatielus safara ash'asa aghbara yamud'du yadaihi ilas'sama'i ya rab'bi wamat'umuhu haraamun wamashrabuhu haramun wamalbasuhu haramun waghuzia bilharami fa'anna yustajaabu lizaalika.

89. The Apostle of Allah said, "Allah is Clean and pure and likes untainted (offers of his servant's) substance. And Allah has ordered the believers, the same he has commanded His Messangers. He ordered them, "O ye Apostle! Enjoy (all) things good and pure and work righteousness." (Q. XXIII-51). And addressing the believing servants of His He said, "O ye who believe! Eat of the good things. We have provided for you." (Q.II. 172). Then he mentioned a person who comes to the sanctum after a long (and arduous) journey. He is laden with dust and grime and raises his hands to heaven, saying, "O my lord and Cherisher! (and invokes Him profusely) although his food is tainted, his vestment is tainted and on tainted resources he has subsisted. How can the prayer and supplication of such a person be granted.

—*Muslims, Abu Hurairah*

Exposition: The first things stressed in this report is that Allah accepts only that *Sadaqah* (charity) which is clean and honestly earned. He does not accept offers of substance from unclean sources.

The second point is that Allah does not grant the prayer of a person who lives on dishonestly earned livelihood or from a tainted source.

(٩٠)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهُ وَسَلَّم يَاتِىْ عَلَى النَّاسِ زَمَا نٌ لَايُبَالِىْ الْمَرْءُ مَااَخَذَ مِنْهُ مِنَ الْحَلَالِ اَمْ مِنَ الْحَرَام.

(بخاری۔ابوہریرہؓ)

90. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya'tie alan'nasi zamanun la yubalil mar'u ma akhaza minhu minal halali am' minal haraami.

90. The Prophet said, "There will come a time when people will not be mindful of what they have earned is lawful or unlawful."

— *Bukhari, Abu Hurairah*

(٩١)عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايَكْسِبُ عَبْدٌ مَالَ حَرَامٍ فَيَتَصَدَّقُ مِنْهُ فَيُقْبَلُ مِنْهُ، وَلَا يُنْفِقُ مِنْهُ فَيُبَارَكُ لَهٗ فِيْهِ وَلَا يَتْرُكُهٗ خَلْفَ ظَهْرِهٖ اِلَّا كَانَ زَادَهٗ اِلَى النَّارِ، اِنَّ اللّٰهَ لَايَمْحُو السَّيِّءَ بِالسَّيِّءِ

وَلٰكِنْ يَّمْحُو السَّيِّءَ بِالْحَسَنِ، اِنَّ الْخَبِيْثَ لَا يَمْحُو الْخَبِيْثَ.

(مشکوٰۃ)

91. An abdil lahi' bni' mas'oodin anr'rasulil lahi Sallallahu Alaihi Wasal'lama qaala la yaksibu abdun mala haramin fayatasad'daqu minhu fayuqbalu minhu, wala yunfiqu minhu fayubaraku lahu fiehi wala yat'rukuhu khalfa zahrihi il'la kaana zadahu ilan'nari, in'nallaha la yamhus say'yia bis'say'yi'i valakin yamhus say'yia bilhasani, innal khabiesa la yamhul khabiesa.

91. *Abdullah Ibn Masood* reports that the Prophet said," A person earns wealth dishonestly from prohibited sources and unlawful means and gives from it something in the way of Allah, it will not be accepted from him. If he spends it on himself and his dependents it will be devoid of blessing. In case he leaves it behind, it will go down as his provision on his journey to hell. Allah does not blot out (one) evil with (another) evil, but removes evil with a good deed. The vile and polluted cannot wipe out the vile and polluted.

— Mishkat

Exposition: This tradition makes evident the fact that a good deed shall be deemed good only if done by approved means. the end in view must be clean and pure and so must be the means to accomplish it.

(٩٢) عَنْ سَعِيْدِبْنِ اَبِى الْحَسَنِ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ اِذْ جَاءَهُ رَجُلٌ فَقَالَ يَاابْنَ عَبَّاسٍ اِنِّى رَجُلٌ اِنَّمَا مَعِيْشَتِى مِنْ صَنْعَةِ يَدِىْ وَاِنِّىْ اَصْنَعُ هٰذِهِ التَّصَاوِيْرَ فَقَالَ ابْنُ عَبَّاسٍ لَا اُحَدِّثُكَ اِلَّا مَاسَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُوْلُ مَنْ صَوَّرَ صُوْرَةً فَاِنَّ اللّٰهَ مُعَذِّبُهُ حَتّٰى يَنْفُخَ فِيْهِ الرُّوْحَ وَلَيْسَ بِنَافِخٍ فِيْهَا اَبَدًا. فَرَبَا الرَّجُلُ رَبْوَةً شَدِيْدَةً وَاصْفَرَّ وَجْهُهُ فَقَالَ وَيْحَكَ اِنْ اَبَيْتَ اِلَّا اَنْ تَصْنَعَ فَعَلَيْكَ بِهٰذَا الشَّجَرِ وَكُلِّ شَىْءٍ لَيْسَ فِيْهِ رُوْحٌ.

(بخاری)

92. An Sa'eedibni abilhasani qaala kuntu indabni ab'basin iz ja'ahu rajulun faqaala yabna abbasin inni rajulun innama ma'ishati min san'ati yadie va'inni asna'u hazihit'tasaveera faqaalabnu abbasin la uhad'disuka illa ma samie'tu mir'rasulillahi Sallallahu Alaihi Wasal'lama samietuhu

yaqoolu man saw'wara suratan fa'innal laha muazzibuhu hat'ta yanfukha fiehir ruhu walaisa binafikhin fieha abadan. farabar'rajulu rabwatan shadidatan wasfar'ra wajhuhu faqaala waihaka in abaita illa an tasna'a fa'alaika bihazash shajari vakul'li shai'in laisa fiehi ruhun.

92. *Sa'eed bin Abul Hasan* (al Tabi' i or follower of the companions of the Prophet) reports: "I was sitting with Abdullah Ibn Abbas when there came to him a person who said to him, 'O Ibn Abbas! I am an artist and art is my means of livelihood. I paint living beings and sell them. (What is your opinion about it? Is it permitted or prohibited?).' Ibn Abbas said, I shall say nothing about it myself, but put up before you a tradition of the Prophet which I have heard from him." The person who paints a portrait (of a living object) Allah will punish him, until he has infused life into it, which he shall never be able to do. On hearing it, the face of that person became pale and he drew a long breath (both signs of his mental anguish). Ibn Abbas said to him, "If you have to do it (and it alone can fetch your bread) paint trees and lifeless objects."

—*Bukhari*

Exposition: The painter in this report came to have inklings about the evil in his art and all not being well with his means of livelihood. So he rushed to Abdullah Ibn Abbas to have his opinion about it. This is a sure indication of his being at heart a Muslim. If he had been devoid of fear of Allah's displeasure and had not been anxious about the validity or otherwise of his profession he would not have taken the trouble of going to and consulting Ibn Abbas.

Those who are not afraid of the accountability of the life Hereafter, care little about the approved and the prohibited.

Lately our *ulama* have shown liberality in the use of photographs as a means of identification, but its universal craze is not only wasteful but the art and profession have their pilfalls.

2. TRADE

(٩٣) عَنْ رَافِعِ بِنْ خَدِيْجٍ قَالَ- قِيْلَ يَارَسُوْلَ اللّٰهِ اَیُّ الْكَسْبِ اَطْيَبُ؟ قَالَ عَمَلُ الرَّجُلِ بِيَدِهٖ وَكُلُّ بَيْعٍ مَّبْرُوْرٍ.

(مشکوٰۃ)

93. An Rafe'ibni khadiejin qaala- qeela ya rasulal'lahi ay'yulkasbi at'yabu? qaala amalur' rajuli biydihi vakul'lu bai'im mabrurin.

93. *Rafi' bin Khadij* says that the Apostle of Allah was asked about the best livelihood. He said, "Working with one's own hands to earn one's livelihood and trade in which dishonesty and falsehood do not find any place."

—Mishkat

(۹۴) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ رَحِمَ اللّٰہُ رَجُلًا سَمْحًا اِذَا بَاعَ وَاِذَااشْتَریٰ وَاِذَا اقْتَضٰی۔

(بخاری-جابرؓ)

94. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama rahimal lahu rajulan samhan iza baa'a vai'zashtara va'izaqtada.

94. The Prophet said, "May Allah have mercy on the person who is liberal and polite in sale and purchase (of goods) and in the realization of his debts."

—Bukhari, Jabir

(۹۵) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ التَّاجِرُ الصَّدُوْقُ الْاَمِیْنُ مَعَ النَّبِیّٖنَ وَالصِّدِّیْقِیْنَ وَالشُّھَدَاءِ۔

(ترمذی-ابوسعید خدریؓ)

95. Qaala Rasulul'lahi Sallallahu Alaihi Wasallamat' tajirus'sadooqul-ameenu ma'an nabiyyeena wasid'diq iena vash'shuhada'i.

95. The Apostle of Allah said that the honest and trustworthy traders shall be with the Prophets, *Siddiqs* (the true) and the martyrs."

—Tirmizi, Abu Saeed Khudri

Exposition: *Siddiq* is the believer who has spent all his life in speaking the truth and living upto.it. He keeps a guard on it that he fulfills his covenant with Allah and his Apostle. No contradiction is noticeable at any stage in his life. He is a paragon of truth.

(۹۶) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ وَسَلَّمَ التُّجَّارُ یُحْشَرُوْنَ یَوْمَ

الْقِيٰمَةِ فُجَّارًا اِلَّا مَنِ اتَّقٰى وَبَرَّ وَصَدَقَ.
(ترمذی-رفاعہ)

96. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamat tuj'jaru yuhsharoona yaumal'qiyamati fuj'jaran illa manit'taqa vabar'ra vasadaqa.

96. The Prophet said, "The traders shall be raised as evil doers on the Day of Reckoning save those who took to *Taqwa* (fear of Allah) in their trade (were careful to avoid disobedience to Allah) and adopted the way of honesty (paid people their due in full) and were truthful in their dealings."

—Tirmizi Rifa'ah

(۹۷) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِى الْبَيْعِ فَاِنَّهٗ يُنْفِقُ ثُمَّ يَمْحَقُ.
(مسلم، ابوقتادہؓ)

97. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yakum wakasratal halfi filbai'i fa'innahu yunfiqu sum'ma yamhaqu.

97. (Warning the traders) the Apostle of Allah said, "In selling your goods abstain from swearing frequently. This practice may (temporarily) promote your trade but ultimately blessing departs from business.

— Muslim, Abu Qatadah

Exposition: It is possible for the trader to give assurance to the intending purchaser with his oaths regarding fair price and the quality of the goods, and the gullible ones may be taken in and purchase his goods for the stated price in good faith. But when they get disillusioned before long. They will say good bye to him (expose him in their circle of acquaintance) his business will be ruined through his own dishonest tactics.

(۹۸) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ- ثَلٰثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ. قَالَ اَبُوْ ذَرٍّ خَابُوْ وَخَسِرُوْا مَنْ هُمْ يَارَسُوْلَ اللّٰهِ؟ قَالَ الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهٗ بِالْحَلْفِ الْكَاذِبِ.
(مسلم-ابوذرغفاری)

98. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

salasatun la yukal'limuhumul lahu yaumal qiyamati wala yanzuru ilaihim wala yuzak'kihim walahum azabun aleem. qaala Abuzar'rin khabu wakhasiru man hum ya rasulal'lahi? qaalal musbilu wal'man'nanu wal munaffiqu sil'atahu bilhalfil kazib.

98. The Prophet said, "Three types of people are such whom Allah will neither address, nor look at nor cleansing them (of their sins) allow them entry to heaven. Rather, they will be put to grievous torment. *Abu Zarr Ghifari* asked him. "O Apostle of Allah, who are those wretched ones?" The Prophet said, "One of them is the person who allows his trousers to go down (dangle) below his ankles out of pride. The second of them is he who humiliates and injures by reminders of his generosity, And the third is (the trader) who promotes his business with false oaths."

—Muslim, Abu Zarr Ghifari

Exposition: Not speaking to them and not looking at them means that Allah shall be wrathful with them and not treat them affectionately. Men also adopt the same attitude. When they are angry with anybody they neither look at him nor speak to him.

This threat of grievous penalty holds in case of those who allow their trousers to hang below their ankles out of pride and as a mark of distinction. As for a person whose trousers hangs below his ankles but it is not pride that prompts him to do it, it may be attributed to or may factually be carelessness or accident. Although the other, careless group, is also guilty of a sin, since the Prophet has prohibited it absolutely, yet their sin will not be so more grievous as that of the first group because of a more grievous sin, pride. Truth to tell, the believer does not regard any sin as paltry and light. For a faithful slave the slightest displeasure of the Master is a great calamity.

(٩٩) عَنْ قَيْسِ اَبِیْ غَرْزَةَ قَالَ كُنَّا نُسَمّٰی فِیْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّمَاسِرَةَ فَمَرَّ بِنَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهِ عَلَيْهِ وَسَلَّمَ فَسَمَّانَا بِاسْمٍ هُوَ اَحْسَنُ مِنْهُ فَقَالَ يَامَعْشَرَ التُّجَّارِ اِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَشُوْبُوْهُ بِالصَّدَقَةِ.

(ابوداؤد، قیس ابی غرزہ)

99. An qaisin abi gharzata qaala kunna nusam'maa fie ahdi rasulul'lahi Sallallahu Alaihi Wasal'lam'as sama sirata

famar'ra bina Rasulul'lahi Sallallahu Alaihi Wasal'lama fasam'mana bismin hua ahsanu minhu faqaala ya ma'sharat'tujjari innalbai'a yahzuruhul laghwu walhalfu fashubuhu bis'sadaqati.

99. *Qais Abi Gharzah* says that during the period of the Prophet we traders were called Samasirah. The Prophet once passed by us and called us by a more dignified name. He said to us, "O ye class of traders! In selling your goods there are many chances of a lot of vain talk and false oaths. So make *Sadaqah* (charity or spending in the way of Allah) a part of your business."

—Abu Da' ood, Qais Abi Gharzah

Exposition: The Prophet pointed out to them that in their zeal to promote their business traders at times unwittingly indulge in idle talk and at times an oath slips from their mouths. So they should of necessity pay *Sadaqah* to expiate their sins.

(١٠٠) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَصْحٰبِ الْكَيْلِ وَالْمِيزَانِ اِنَّكُمْ قَدْ وُلِّيْتُمْ اَمْرَيْنِ هَلَكَتْ فِيْهِمَا الْاُمَمُ السَّابِقَةُ قَبْلَكُمْ.

(ترمذی-ابن عباسؓ)

100. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama li'ashaabil kaili walmiezani in'nakum qad wul'litum am'raini halakat fiehimal umamu's sabiqatu qablakum.

100. The Prophet addressing the traders handling weights and measures, said, "You people have been made responsible for two such operations (weighing and measuring) for which the peoples before you were annihilated (in visitations from Allah)."

—Tirmizi, Ibn Abbas

Exposition: What is implied here is this that if they adopted fraudulent practices, using different weights and measures for give and take, it would spell their own ruin as well as of their people as a whole. The Quran has mentioned the Ummahs steeped in this evil of short-weighing and short-measuring when giving to others and exacting full measure when at the receiving end. They were warned by their Prophets but in vain, and were doomed to destruction.

(۱۰۱) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنِ احْتَکَرَ فَھُوَ خَاطِیءٌ.

101. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama manihtakara fahuwa khati'un.

101. The Prophet said, "Whoever practised *ihtikar* (hoarding necessities of life with a view to create artificial scarcity thereby profiteering) is a sinner."

Exposition: *Ehtikar* means hoarding essential Commodities and dishonestly filling one's coffers when prices go up steeply. This is the common mentality of businessmen and hence the Prophet wanted to put a check on it, since it makes man hard-hearted, and cruel to people's, suffering, when Islam teaches dealings with humanity on the basis of affection and mercy.

Some of those learned in the religious lore limit *ihtikar* to cereals and not covering other commodities. There are others who do not agree with them and regard hoarders of all commodities sinners. The compiler of this book subscribes to the second view-point.

(۱۰۲) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ الْجَالِبُ مَرْزُوْقٌ وَالْمُحْتَکِرُ مَلْعُوْنٌ.

(سنن ابن ماجہ-حضرت عمرؓ)

102. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal jalibu mar'zooqun wal'muhtakiru mal'oonun.

102. The Prophet said, "The person who does not hoard essential commodities and maintains their supply in the market unrestricted, deserves Allah's mercy and will be given sustenance by Allah. And he who hoards with evil intent deserves damnation".

—Sunan Ibn Majah, Umar bin Khattab

(۱۰۳) عَنْ مُعَاذٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ بِئْسَ الْعَبْدُ الْمُحْتَکِرُ اِنْ اَرْخَصَ اللّٰہُ الْاَسْعَارَ حَزِنَ، وَاِنْ اَغْلَاھَا فَرِحَ.

(مشکوٰۃ معاذ)

103. An Muazin qaala samie'tu rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu beisal abdul muhtakiru in arkhasal lahul asara hazina, wa'in aghlaha fariha.

103. *Mu' az* reports that he heard the Prophet saying, "How wretched is the person who withholds the essential commodities (and does not release them for the market). If Allah causes them to be abundant and thereby cheap he is grieved. And when (due to scarcity) prices go up, he is pleased".

—*Mishkat, Mua'z*

(١٠٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِاَحَدٍ اَنْ يَّبِيْعَ شَيْئًا اِلَّا بَيَّنَ مَافِيْهِ، وَلَا يَحِلُّ لِاَحَدٍ يَعْلَمُ ذٰلِكَ اِلَّا بَيَّنَهُ.

(منتقى-واثلةؓ)

104. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yahillu li'ahadin an yabie'a shai'an illa bayyana ma fiehi, wala yahillu li'ahdin ya'alamu zalika illa bayan'nahu.

104. The Prophet said, "It is not permitted to any one to sell anything without revealing its faults if any. And it is not permitted to any one knowing these faults not to expose them clearly."

—*Mantaqa, Wasilah*

Exposition: The trader has been instructed to honestly tell the purchaser the faults (defects) of the object he is selling. Similarly a person present on the scene or even a member of the concern and acquainted with those defects has been made responsible for exposing them fully to the person purchasing the article.

The Prophet passed by a trade selling cereals. He dipped his hand into the heap of the grain and discovered that the grain below the surface was wet. He asked the trader to explain. He said in reply that it got wet in a shower. The Prophet asked him, "Why did you conceal it and not keep the wet grain exposed (so as to be visible to the purchaser)." Then he said, "Those who resort to fraud are not of us (the community of believers)."

3. LIBERALITY IN DEALING WITH THE DEBTOR

(١٠٥) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قَالَ كَانَ رَجُلٌ يُدَايِنُ النَّاسَ فَكَانَ يَقُوْلُ لِفَتَاهُ

اِذَا اَتَیْتَ مُعْسِرًا تَجَاوَزْ عَنْهُ لَعَلَّ اللّٰهَ اَنْ یَّتَجَاوَزَ عَنَّا قَالَ فَلَقِیَ اللّٰهَ فَتَجَاوَزَ عَنْهُ.
(بخاری-مسلم)

105 Innan nabiyya Sallallahu Alaihi Wasal'lama. qaala kaana rajulun yuda yinun'nasa fakana yaqoolu lifatahu iza ataita mu'siran tajavaz an'hu la'al'lal laha an yatajavaza an'nna qaala falaqiyal laha fatajavaza anhu.

105. The Prophet said, "There was a person who lent money to people. He instructed the person he sent out to realize his debts that he should remit the liability of a debtor in straitened circumstances, may be, Allah forgives us also (for this leniency). The Prophet added, "When the person met Allah (after death) He forgave his shortcomings."

—Bukhari, Muslim

(۱۰۶) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ سَرَّہٗ اَنْ یُّنْجِیَهُ اللّٰهُ مِنْ کُرَبِ یَوْمِ الْقِیٰمَةِ فَلْیُنَفِّسْ عَنْ مُّعْسِرٍ اَوْ یَضَعْ عَنْهُ.
(مسلم-ابوقتادہؓ)

106. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man sar'rahu an yunjiyahul lahu min kurabi yaumil qiyamati falyunaffis am mu'sirin au'yaza anhu.

106. The Apostle of Allah said, "The person who likes that Allah should save him from grief and distress of the Doomsday, should give respite to the debtor or relieve him from the burden of debt.

(۱۰۷) عَنْ اَبِیْ سَعِیْدِنِ الْخُدْرِیِّ قَالَ اُتِیَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِجَنَازَۃٍ لِیُصَلِّیَ عَلَیْهَا، فَقَالَ هَلْ عَلٰی صَاحِبِکُمْ دَیْنٌ؟ قَالُوْا نَعَمْ، قَالَ هَلْ تَرَکَ لَهٗ مِنْ وَّفَاءٍ؟ قَالُوْا لَا، قَالَ صَلُّوْا عَلٰی صَاحِبِکُمْ، قَالَ عَلِیُّ بْنُ اَبِیْ طَالِبٍ عَلَیَّ دَیْنُهٗ یَارَسُوْلَ اللّٰہِ! فَتَقَدَّمَ فَصَلّٰی عَلَیْهِ، وَفِیْ رِوَایَۃٍ مَّعْنَاهُ وَقَالَ فَکَّ اللّٰهُ رِهَانَکَ مِنَ النَّارِ کَمَا فَکَکْتَ رِهَانَ اَخِیْکَ الْمُسْلِمِ، لَیْسَ مِنْ عَبْدٍ مُّسْلِمٍ یَقْضِیْ عَنْ اَخِیْهِ دَیْنَهٗ اِلَّا فَکَّ اللّٰهُ رِهَانَهٗ یَوْمَالْقِیٰمَةِ.
(شرح السنہ)

107. An Abie sa'idinilkhudriy'yi qaala utiyan' nabiy'yu Sallallahu Alaihi Wasal'lama bijanazatin liyusal'liya alaiha, faqala hal alaa sahibikum dainun? qaalu na'am, qaala hal

taraka lahu min wafa'in? qaalu la, qaala sal'lu alaa sahibikum, qaala Aliy'yubnu Abie Taalibin alay'ya dainuhu ya Rasulal lahi! fataqad'dama fasal'laa alaihi, wafie rivayatim manahu waqaala fakkal lahu rihanaka minan'nari kama fakata rihana akhikal muslimi, laisa min abdim muslimin yaqzie an akhiehi dainahu il'la fak'kal lahu rihanahu yaumal qiyamati.

107. ***Abu Sa'eed Khudri*** **reports that a bier was brought to the Prophet for funeral prayer. He asked them if the dead person had any liabilities and the people replied in the affirmative. Then he asked them if he had left behind any legacy which could meet his debt. In answer to this the people told him that he had left nothing. The Prophet then said to them to say his funeral prayer (he could not pray for him). When Ali witnessed this situation he said, "O Apostle of Allah. I take upon myself the responsibility of paying his debt." After this the Prophet came forward and led the prayer for the dead person. According to another report, he also said, "O Ali! may Allah save you from the fire (of Hell) and may you be relieved as you have relieved this Muslim brother by taking upon yourself the responsibility of his debt. There is no Muslim who pays off the debt on behalf of a Muslim brother but Allah will relieve him (from the grief and distress of Doomsday."**

(۱۰۸)إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ.
(مسلم۔عبداللہ بن عمرؓ)

108. Inna Rasulal' lahi Sallallahu Alaihi Wasal'lama qaala yughfaru lish'shaheedi kullu zambin illad'daina.

108. The Prophet is reported to have said, "Every sin of a person who laid down his life in the way of Allah shall be forgiven but his debts."

—Muslim, Abdullah bin 'Umar

Exposition: Both the preceding reports very vividly bring out the importance of payment of debts. The person who sacrificed even his life in the way of Allah if he was indebted and had not paid it before his martyrdom his debt shall not be condoned on the Day of Judgement, since it relates to the rights of the

servants of Allah. Unless they, (the creditors) themselves forgive him (the debtor), Allah shall not forgive him. If the debtor had the intention of paying his debts but died before he could pay them off, Allah shall call the creditor and ask him to forgive his debt for which he will be compensated in the form of the bounties of heaven, and he will relieve his debtor of the liabilities. But in case some debtor did not pay his debt before death in spite of solvency nor got it remitted by requesting the creditor to relieve him, there will be no way out for him (to be forgiven) on the Day of Judgement.

4. THE IMPORTANCE OF PAYING DEBTS AND PROHIBITION OF EVASION AND DILLY-DALLYING

(١٠٩)عَنْ اَبِیْ رافِعٍ قَالَ اِسْتَسْلَفَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بکْرًا فَجَاءَ تْہُ اِبِلٌ مِّنَ الصَّدَقَۃِ، قَالَ اَبُوْ رَافِعٍ فَاَمَرَنِیْ اَنْ اَقْضِیَ الرَّجُلَ بَکْرَہٗ فَقُلْتَ لَا اَجِدُ اِلَّا جَمَلًا خِیَارًا رَبَاعِیًا، فَقَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَعْطِہٖ اِیَّاہُ فَاِنَّ خَیْرَ النَّاسِ اَحْسَنُھُمْ قَضَاءً.

(مسلم ابورافع)

109. An Abie Raafie'in qaala istaslafa Rasulul'lahi Sallallahu Alaihi Wasal'lama bakran faja'athu ib-lum minas'sadaqati, qaala Abu Raafie'in fa'amarani an aqziar'rajula bakrahu faqulta laajidu il'la jamalan khiyaran raba'iyan, faqaala Rasulul'lahi Sallallahu Alaihi Wasal'lama a'tihi iy'yahu fa'inna khairan nasi ahsanuhum qaza'an.

109. *Abu Rafe* reports that The Prophet borrowed a young camel from somebody. When some camels were brought as *Zakat* from somewhere, he asked him to pay back his debt by giving a young camel from this lot. However, I told him that there was only one young camel, seven years old in the entire lot. And it is a very fine animal. The Prophet said, "Give that same to him. For the best person is he who pays off his debts in the best possible manner."

—*Muslim, Abu Rafe*

(١١٠) اِنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ وَسَلَّمَ قَالَ مَطْلُ الْغَنِیِّ ظُلْمٌ فَاِذَا اُتْبِعَ اَحَدُکُمْ عَلٰی مَلِیْءٍ فَلْیَتْبَعْ.

(بخاری ومسلم۔ابو ہریرۃ)

110. Inna Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala ma'talul ghaniy'yi zulmun fa'iza utbi'a ahadukum alaa malie'in falyatba.

110. The Prophet said. "Evasion and dilly-dallying tactics in paying off debts on the part of a perfectly solvent debtor is wrong (injustice). However, if the debtor directs the creditor to another rich person for realization of his debt, he (the creditor) should not insist on realizing it from him (the debtor) only. He should accept this term of the debtor and realize his due from the person referred to by him."

—Bukhari, Muslim, Abu Hurairah

Exposition: This is the case of a totally insolvent debtor who has somehow managed to arrange payment of his debt through some other (philanthropic) person and directs the creditor to approach him for realization of this debt. The creditor should be liberal and as an act of kindness to this poor debtor, even at the cost of a little inconvenience to himself, should not insist on taking it from him only. He should go, as directed to the person referred to for it.

(۱۱۱)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَخَذَ اَمْوَالَ النَّاسِ يُرِيْدُ اَدَاءَ هَا اَدَّى اللّٰهُ عَنْهُ، وَمَنْ اَخَذَ يُرِيْدُ اِتْلَافَهَا اَتْلَفَهُ اللّٰهُ عَلَيْهِ.

(بخاری۔ابوہریرہؓ)

111. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man akhaza amwalan'nasi yuriedu ada'aha ad'dal'lahu anhu, waman akhaza yuriedu it'lafaha at'lafahullahu alaihi.

111. The Prophet said, "The person who borrows money from people and intends to pay them back, Allah shall pay it to them on his behalf. But one who borrows and has no intention of returning it, Allah shall ruin him for this *(dastardly)* act of his."

—Bukhari, Abu Hurairah

(۱۱۲) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوْبَتَهُ.

(ابوداؤد۔شرید سلمیؓ)

112. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lay'yul

wajidi yuhil'lu ir'zahu wa'uqoobatahu.

112. The Prophet said, "Evasion of debt payment on the part of a solvent creditor, justifies his disgrace and punishment."

— Abu Da' ood, Shuraid Sulami

Exposition: Justifying disgrace and punishment means that evasion of payment of debt of a solvent creditor is a crime for which he can be lowered in the public eye and even punished. In an Islamic state with full fledged Islamic law enforce in every department of life, the administration shall met out punishment to him or adopt other methods or bringing him to law.

5. USURPATION & MISAPPROPRIATION

(١١٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا فَاِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيٰمَةِ مِنْ سَبْعِ اَرْضِيْنَ.
(بخاری۔ مسلم۔ سعید بن زیدؓ)

113. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man akhaza shibram minal arzi zulman fa'in'nahu yutaw'waquhu yaumal qiyamati min sab'i arziena.

113. The Prophet said, "Whoever wrongfully grabs somebody's land equal to the span of a hand, Allah shall put a halter round his neck of the seven earths on the Day of Reckoning.

—Bukhari, Muslim, Sa' eed bin Zaid

(١١٤)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا تَظْلِمُوْا اَلَا لَا يَحِلُّ مَالُ امْرِیءٍ اِلَّا بِطِيْبِ نَفْسٍ مِّنْهُ.
(بیہقی)

114.Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala la tazlimu ala la yuhil'lu malumri'in illa bitibi nafsim minhu.

114. The Prophet said, "Listen to me O ye people! Abstain from doing wrong. No body's property is permitted to you until he gives it to you cheerfully (as a voluntary gift).

— Baihaqi

(١١٥) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعَارِيَةُ مُؤَدَّاةٌ

وَّالْمِنْحَةُمَرْدُوْدَةٌ وَّالدَّيْنُ مَقْضِيٌّ وَالْكَفِيْلُ غَارِمٌ

(ترمذی۔ابوامامہؓ)

115. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal aariyatu mu'addatun valminhatu mardudatun vad'dainu maqziyyun valkafielu gharimun.

115. The Prophet declared, Ariyah shall be returned. Minhah shall come to its owner, debt shall be paid back and the surety shall be compelled to pay for what he has guaranteed."

Exposition: ***Ariyah*** **is something borrowed from somebody for temporary use and for a short time (casual not regular). Usually covering things of every day use. So it must be returned (intact) according to every norm of social customs.** ***Minhah*** **is a she-camel in full milk. The Arabs had a tradition of gifting such an animal to their less fortunate relatives and friends for the duration of the lactation period. The Prophet meant by his edict that milk was gifted and not the milch animal, which still belonged to the person making gift and must be returned after being profited by it. Similarly the loan which served the need of the borrower, must be returned to the creditor who has been his benefactor. Likewise, the surety, a middle man, known to both the persons (and trustworthy in their sight), who do not know and hence cannot trust each other, takes upon himself to make good the loss of the party trusting him, in case of failure of the other party to fulfill its commitment, is morally bound to stand by his plighted word. And there are examples of philanthropists standing surety for a grant of brief respite to a criminal condemned to death, ready to submit their necks to the executioner's axe, in case of breach of promise on the part of the criminal to be executed.**

(۱۱۶)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَدِّالْاَ مَانَةَ اِلٰى مَنِ ائْتَمَنَکَ وَلَا تَخُنْ مَنْ خَانَکَ.

(ترمذی۔ابوہریرہؓ)

116. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ad'dil amanata ilaa manie'tamanaka wala takhun man khanaka.

116. The Prophet said, "Whoever entrusted anything to your care out of respect to your trustworthiness, return the thing to

him (intact). And whoever is guilty of breach of trust do not pay him in his coin. (Adopt other permitted means for restoration of your rights).

—*Tirmizi, Abu Hurairah*

(١١٧) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَقُوْلُ اَنَا ثَالِثُ الشَّرِيْكَيْنِ مَالَمْ يَخُنْ اَحَدُهُمَا صَاحِبَهُ فَاِذَا خَانَهُ خَرَجْتُ مِنْ بَيْنِهِمَا (وَفِي رِوَايَةٍ) وَجَاءَ الشَّيْطٰنُ.
(ابوداؤد۔ابوہریرہؓ)

117. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama in'nal laha az'za vajal'la yaqoolu ana saalisush sharikaini malam yakhun ahaduhuma sahibahu fa'iza khanahu kharajtu mim bainihima (vafie rivayatin) vaja'ash shaitanu.

117. The Prophet said, "Allah says that so long as the two parties in any business are not guilty of breach of trust I am with them. But when one of the parties plays foul (guilty of breach of trust), I back out of it (that partnership), and Satan enters it."

—*Abu Da'ood, Abu Hurairah*

Exposition: This tradition brings out the fact that there is blessing of Allah and His mercy and support in a partnership so long as there is sincerity of relations and mutual trust. With the first signs of breach of trust enters Satan and Allah's blessings depart.

6. FARMING AND HORTICULTURE

(١١٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَزْرَعُ زَرْعًا اَوْ يَغْرِسُ غَرْسًا فَيَاكُلُ مِنْهُ طَيْرٌ اَوْ اِنْسَانٌ اَوْبَهِيْمَةٌ اِلَّا كَانَ لَهُ بِهٖ صَدَقَةٌ
(مسلم،انس)

118. An Anasin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma mim muslimin yazra'u zar'an auyaghrisu gharsan fayakulu minhu tairun au'insanun aubahimatun illa kaana lahu bihi sadaqatun.

118. The Apostle of Allah said, "If birds or men eat of the produce of a cultivator's field or a horticulturist's orchard, it becomes *sadaqah* (charity) for him."

—*Muslim, Anas*

7. WRONGFUL WITHHOLDING OF SURPLUS WATER

(۱۱۹) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ لا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يَنْظُرُ اِلَيْهِمْ، رَجُلٌ حَلَفَ عَلٰى سِلْعَةٍ لَقَدْ اُعْطِيَ بِهَا اَكْثَرَ مِمَّا اُعْطِيَ وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلٰى يَمِيْنٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُوْلُ اللّٰهُ الْيَوْمَ اَمْنَعُكَ فَضْلِيْ كَمَا مَنَعْتَ فَضْلَ مَاءٍ لَمْ تَعْمَلْ يَدَاكَ.

(بخاری۔مسلم)

119. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama salaasatun la yukal'limuhumul lahu yaumal qiyamati wala yanzuru ilaihim, rajulun halafa alaa sal'atin laqad u'tiya biha aksara mim'ma u'tiya wahuwa kazibun, warajulun halafa alaa yamienin kazibatin ba'adal asri liyaqtati'a biha mala rajulim muslimin, varajulum mana'a fazla ma'in fayaqoolul'lahul yauma am'nauka fazlie kama mana'ta fazla ma'il'lam ta'mal yadaka.

119. The Prophet said, "There are three types of people whom Allah will neither speak to nor look at. One of them is the class of traders heedlessly uttering false oaths that they have already received much higher offers for their goods. The other is the group of men who after '*Asr* prayer, on oath wrongfully took away the property of a Muslim. The third is the group of people who *withheld* surplus irrigation water (depriving selfishly some other beneficiary). Allah will say on Doomsday to this last group, "I will withhold today My Grace from you as you withheld that water which was not your creation".

—*Bukhari, Muslim*

8. THE WAGES OF A WORKERS

(۱۲۰) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطُوا الْاَجِيْرَ اَجْرَهٗ قَبْلَ اَنْ يَّجِفَّ عَرَقُهٗ.

(ابن ماجہ۔ابن عمرؓ)

120. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama a'tul ajeera ajrahu qabla an yajiffa araquhu.

120. The Prophet of Allah said, "Pay the wages of a worker before the sweat of his brow dries up.

—Ibn Majah, Ibn 'Umar

Exposition: Workers mostly subsist on daily wages so meagre that they can hardly save anything for the morrow. So if their wages after a full day's irksome toil are withheld, it is most likely that they and their family will have to go without a meal that evening.

(١٢١)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى ثَلٰثَةٌ اَنَا خَصْمُهُمْ يَوْمَ الْقِيٰمَةِ رَجُلٌ اَعْطٰى بِىْ ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَاَكَلَ ثَمَنَهُ، وَرَجُلٌ نِ اسْتَأْجَرَ اَجِيْرًا فَاسْتَوْفٰى مِنْهُ وَلَمْ يُعْطِهٖ اَجْرَهُ.

(بخاری۔ابوہریرہؓ)

121. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa salaasatun ana khasmuhum yaumal qiyamati rajulun a'taa bie summa ghadar, warajulun ba'a hur'ran fa'akala samanahu, warajulu nistajara ajeeran fastaufa minhu walam yu'tihi ajrahu.

121. The Prophet reports that Allah says, "There are three persons with whom I will wrangle. One of them will be the person who made a covenant in my name and then resorted to treachery. The second will be the person who seduced somebody and selling him (as slave) devoured the money and the third is one who engaged a labourer and taking work from him to his utmost capacity refused to pay his wages.

—Bukhari, Abu Hurairah

9. UNAPPROVED BEQUEST

(١٢٢) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْاَةَ بِطَاعَةِ اللّٰهِ سِتِّيْنَ سَنَةً ثُمَّ يَحْضُرُ هُمَاالْمَوْتُ فَيُضَارَّانِ فِى الْوَصِيَّةِ فَتَجِبُ لَهُمَاالنَّارُ، ثُمَّ قَرَأَ اَبُوْ هُرَيْرَةَ "مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَا اَوْدَيْنٍ غَيْرَ مُضَارٍّ" اِلٰى قَوْلِهٖ تَعَالٰى وَذَالِكَ الْفَوْزُ الْعَظِيْمُ.

(مسنداحمد۔ابوہریرہؓ)

122. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama innar'rajula laya'malu walmar'ata bita'atillahi sit'teena

sanatan summa yahzuru humal mautu fayuzarrani fil'vasiyyati fatajibu lahuman'naru, summa qara'a abu hurairata "mim ba'di wasiy'yatin yu'saa biha audainin ghaira muzar'rin" ilaa qaulihi ta'alaa wazalikal fauzul azeem.

122. The Prophet said, "some men and women spend sixty years in obedience to Allah. But when the time of their death approaches they damage the interests of some people through their will (testament) and (chastisement in) hell becomes their due." After this the reporter of the ***Hadith, Abu Hurairah,*** in support of its theme, recited the following Quranic verse:

"After payment of legacies and debts, so that no loss is caused (to any one). Thus it is ordained by God, and God is All-knowing, Most Forbearing. Those are the limits set by God. Those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement. But those who disobey God and His Apostle and transgress his limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment." Al Quran IV:12, 13, 14.

— *Musnad Ahmed, Abu Huraira*

Exposition: Even a normally good person gets annoyed with his relatives and wants to deprive them of his legacy. At the time of his death he makes out a testament or will depriving one or all of his inheritors, in direct contravention of the Book of Allah and the expositions by the Prophet. For such men and women the Prophet said that in spite of sixty years of striving in obedience to Allah they manage to end up in hell.

The Quranic verse recited by Abu Hurairah is one in which Allah, after apportioning the shares of the heirs of the deceased, has said that these shares will be given away to them after settling claims of the will and the creditors. Further, Allah has warned saying that they should never harm the heirs through (a wrongful) will. This is the highly stressed commandment of Allah and Allah is All-knowing and All-wise. This Law (of Inheritance) that he has given you is not based on ignorance but on Supreme Knowledge. It is wisdom that is at work here and there is no trace of wrong doing or injustice in it. So accept it cheerfully. After that He goes on to say that these are the limits set by Allah and those who obey Allah and His

Apostle, Allah will give them entry to Gardens beneath which flow rivers, and they will abide therein for ever. And this is the Supreme felicity. And those who will disobey Allah and His Apostle and transgress the divine limits Allah will throw them into Hell to abide therein, and they will face a grievous penalty.

(١٢٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ مِيْرَاثَ وَارِثِهِ قَطَعَ اللّٰهُ مِيْرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ

(ابن ماجہ۔انسؓ)

123. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man qata'a mirasa warisihi qata'al lahu mierasahu minal jan'nati yaumal qiyamati.

123. The Apostle of Allah said,"Whoever disinherits a lawful heir Allah will disinherit him from the legacy of heaven on Doomsday".

—Ibn Majah, Anas

(١٢٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجُوْزُ وَصِيَّةٌ لِّوَارِثٍ اِلَّا اَنْ يَّشَاءَ الْوَرَثَةُ.

(مشکوٰۃ)

124. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tajuzu wasiy' yatul' liwar isin illa ay'yasha'al warasatu.

124. The Prophet said, "That the bequeathal of the deceased in favour of a legal inheritor shall not be enforced unless approved by other heirs".

(١٢٥) عَنْ سَعْدِبْنِ اَبِىْ وَقَّاصٍ قَالَ عَادَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مَرِيْضٌ، فَقَالَ اَوْصَيْتَ؟ قُلْتُ نَعَمْ، قَالَ بِكَمْ؟ قُلْتُ بِمَالِىْ كُلِّهٖ فِىْ سَبِيْلِ اللّٰهِ، قَالَ فَمَا تَرَكْتَ لِوَلَدِكَ؟ قُلْتُ هُمْ اَغْنِيَاءُ بِخَيْرٍ، فَقَالَ اَوْصِ بِالْعُشْرِ، فَمَا زِلْتُ اُنَاقِصُهُ حَتّٰى قَالَ اَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيْرٌ.

(ترمذی،سعد بن ابی وقاص)

125. An Sa'dibni Abie Waq'qasin qaala adani Rasulul'lahi Sallallahu Alaihi Wasal'lama va'ana mariezun, faqaala ausaita? qultu na'am, qaala bikum? qultu bimalie kullihi fie sabielil'lahi, qaala fama tarakta liwaladika? qultu hum aghniya'u bekhairin. faqaala ausi bil'ushri, fama ziltu unaqisuhu hat'ta qaala ausi bis'sulusi was'sulusu kasierun.

125. *Sa'ad bin Abi Waqqas* reports, "I was sick in bed when the Apostle of Allah came to see me. He asked me whether I had prepared my will? I replied in the affirmative. The Prophet asked me, "How much of your property you have willed? I said to him that I had willed my entire property in the way of Allah. The Prophet then asked me, "What then have you left for your children?" I told him that they were well off (and had no need of help). To this the Prophet said, "No. Will only one tenth of your worldly possessions in the way of Allah." *Sa'ad bin Abi Waqqas* goes on to add that he constantly kept insisting that ten per cent was too meagre to be offered in the way of Allah, and he should increase it. So finally the Prophet said to me, "All right! Will one third of your total substance and that is enough."

—Tirmizi, Sa'd bin Abi Waqqas

Exposition: This report has clarified the legal position of bequeathal. Under specification by the Prophet the deceased can will upto one third of his belongings and the rest must go to his rightful heirs. He may leave it as a trust for any seat of learning or a mosque or any person badly in need of help. But a better course would be to look around and find out the financial condition of those relatives outside the circle of legal inheritors. If there is some one who can get nothing from inheritance, not well off and yet encumbered by heavy responsibilities of a large family, stands in need of help, willing in his or her favour would be worthy of great reward in the Hereafter.

10. USURY OR INTEREST

(۱۲۶) عَنْ ابنِ مَسْعُوْدٍ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَعَنَ اٰکِلَ الرِّبَا وَ مُؤْکِلَہٗ وَشَاھِدَیْہِ وَ کَاتِبَہٗ.

(بخاری۔ مسلم)

126. Anibni Mas'oodin an'nannabiy'ya Sallallahu Alaihi Wasal'lama la'ana akilar'riba wamu'kilahu washahidaihi wakatibahu.

126. *Abdullah Ibn Mas'ood* reports that the Prophet cursed the recipient of interest, the person paying interest. Both the witnesses and the recorder of the document thereof.

—Bukhari, Muslim

Exposition: How grievous, even mortal, a sin would it be for

which the Prophet (a mercy to mankind) cursed. Nay, In a report of *Nasai* it has been said that the Prophet would curse the usurer, one paying interest on the money borrowed, the witness and the writer of the document, (all those) involved in this business internationally. That means (if they die without repentance) he would not intercede on their behalf but curse them.

We seek refuge in Allah from it and its horrible punishment! Cursing in its religious sense is revilment and driving away from the mercy of Allah.

11. BRIBERY

(١٢٧) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ وَسَلَّمَ لَعْنَةُ اللّٰهِ عَلَى الرَّاشِيْ وَالْمُرْتَشِيْ.

(بخاری۔مسلم)

127. An Abdil'lahibni Amrin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lanatul'lahi alar'rashi walmurtashie.

127. ***Abdullah Ibn 'Amr*** **reports that the Prophet said, "Allah's curse be on those bribing and also those thus bribed".**

— *Bukhari, Muslim*

(١٢٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعْنَةُ اللّٰهِ عَلَى الرَّاشِيْ وَالْمُرْتَشِيْ فِي الْحُكْمِ.

(منتقی)

128. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lunatul'lahi alar'rashi walmurtashie filhukmi.

128. ***Abu Hurairah*** **reports that the Prophet said, "Allah's curse be on those bribing the persons in authority and also the persons in authority accepting bribe".**

— *Muntaqah, Abu Hurairah*

Exposition: Bribe is an offer in cash or kind to those in

authority or clerical staff to deprive some people of their rights. It is a curse for any society since it paralyses the entire machinery of administration and no such thing as law and order or discipline is visible anywhere and this abominable practice ultimately proves disastrous and the inevitable end ruination is not far off.

This curse overwhelms almost the entire society and after sometime, since its eradication appears impossible, it is accepted as a way of life. And people in the rush of daily life do not take notice of it, being gradually inured. However, a small minority in this corrupt society abhors it and is sick at heart since it is confronted with obstacles at every step and suffers heavy losses and mental anguish on refusing to pay bribe as a matter of principle. And since they care much more for the security of their souls (well-being of the life Hereafter) than their material needs in the short span of life here, they would rather ruin their own lives and the future of their off-spring than surrender to the existing devilish order.

So to bring some relief to the unhappy lives of these courageous honest souls, the jurists have opined that for his rightful dues what a person may have to pay to the dishonest officials of a corrupt order based on falsehood, with deep disgust, is not bribe in its true sense, And Allah willing. such a person, involved in it under great duress, shall not be called to account for it in the life Hereafter. Does'nt it demand our utmost endeavours to establish the Divine Order at all costs, in place of this Satanic Order?

12. ABSTINENCE FROM THE DOUBTFUL

(١٢٩) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهِ وَسَلَّمَ قَالَ الْحَلَالُ بَيِّنٌ، وَبَيْنَهُمَا اُمُوْرٌ مُّشْتَبِهَةٌ فَمَنْ تَرَکَ مَايَشْتَبِهُ عَلَيْهِ مِنَ الْاِثْمِ كَانَ لِمَااسْتَبَانَ اَتْرَکَ، وَمَنِ اجْتَرَءَ عَلٰى مَا يَشُكُّ فِيْهِ مِنَ الْاِثْمِ اَوْشَکَ اَنْ يُّوَاقِعَ مَااسْتَبَانَ، وَالْمَعَاصِي حِمَى اللّٰهِ، مَنْ يَّرْتَعُ حَوْلَ الْحِمٰى يُوْشِکُ اَنْ يُّوَاقِعَهٗ.

(بخاری۔ مسلم)

129. Anin'nu'mani' bni Bashierin an'nannabiy'ya Sallallahu Alaihi Wasal'lama qaalal halalu bayyinun, vabainahuma umoorum mushtabihatun faman taraka ma yashtabihu alaihi minalismi kaana limastabana atraka, wamanij tara'a alaa ma yashuk'ku fiehi minal ismi aushaka ay'yuaqia mastabana, valma'asie hamiyal lahi, may' yarta'u haulal hima yushiku ayyuwaqia.

129. *No'maan bin Basheer* reports the Prophet to have said, "The permitted is obvious and so is the prohibited. But between these two there are somethings that are doubtful. So whoever abstains from the doubtful shall all the more refrain from the manifestly prohibited ones. But he who dares perpetrate the doubtful is most likely to fall into the obvious mortal sins. And disobedience is the sanctuary of Allah (to which entry is strictly prohibited, rather even a casual encroachment is a heinous crime). The animal grazing very close to the prohibited area is most likely to inadvertently venture into it".

—Bukhari, Muslim

Exposition: What the Prophet means is this that there are things whose permitted or inhibitory nature is not clear. Since same aspects of them appear permitted and others prohibited, a believer abstains from them. Apparently one who runs away from the doubtful, cannot resort to the manifestly prohibited. On the contrary, one who takes to the doubtful not-withstanding their prohibited aspects, must be emboldened to advance further and end up in the area of the definitely prohibited. And this is a very dangerous state of man's mind. The infirmity may be his undoing.

(١٣٠) عَنْ عَطِيَّةَ السَّعْدِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبْلُغُ الْعَبْدُ اَنْ يَّكُوْنَ مِنَ الْمُتَّقِيْنَ حَتّٰى يَدَعَ مَالَا بَاْسَ بِهٖ حَذَرًا لِّمَا بِهٖ الْبَاْسُ.
(ترمذی)

130. An Atiy'yatas sa'diyyi an'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala la yablughul abdu an yakoona minal mut'taqeena hatta yada'a mala ba'sa bihi hazaral'lima bihil ba'su.

130. *'Atiyah Sa' di* reports that the Prophet said, "No one can be counted among the God-fearing group of Allah's servants until he abstains from the harmless for fear of falling into sin".

— *Tirmizi , Atiyya As, Sa"di*

Exposition: What has been brought out in this report is that the person who abstains from the permissible (not sinful but bordering on the prohibited and sinful), is mighty afraid of frequenting this border line area, dreading all the time an accidental slip and fall into the deep ravine of sin. This is that state of mind (constant fear of falling into sin accidentally) which is known in *Shari'ah* as *Taqwa* or piety, and such a careful person is a really *Muttaqi* (pious) person. The Quran, where it means to restrain men from violation of divine edicts does not say, "Do not cross these limits" but in much more guarded manner it says, "These are the limits (set by Allah), approach not nigh there to ". (Q.11:187)



V. SOCIAL RELATIONS

1. NIKAH (MARRIAGE CONTRACT OR WEDLOCK)

(١٣١)عَنِ ابْنِ مَسْعُوْدٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ اَغَضُّ لِلْبَصَرِ وَاَحْصَنُ لِلْفَرْجِ، وَمَنْ لَّمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَاِنَّهُ لَهُ وَجَاءٌ.
(بخاری۔مسلم)

131. Anibni Mas'oodin qaala, qaala ya rasulul'lahi Sallallahu Alaihi Wasal'lama ya ma'sharash'shababi manistata'a minkumul ba'ata fal'yatazawwaj, fa'innahu aghazzu lilbasari va'ahsanu lilfarji, vamal lam yastati'a fa'alaihi bis'saumi, fa'innahu lahu vaja'un.

131. *Abdullah Ibn Mas'ood* reports the Prophet to have said, "O ye young men! Whoever of you has the wherewithal for it (can afford maintenance of a family) shall enter into wedlock since it keeps the gaze low and protects the genitals (restrains the eye from wandering and guards against illicit sex). But one who is lacking in the means should take to fasting from time to time to keep in check the headstrong sexual urge".

—Bukhari, Muslim

(١٣٢) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُنْكَحُ الْمَرْأَةُ لِاَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِيْنِهَا فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ.
(متفق علیہ۔ابوہریرہؓ)

132. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tunkahul mar'atu li'arba'il lima liha valihasabiha valijamaliha valideiniha fazfar bizatid'dieni taribat yadaka.

132. The Prophet said, "Man makes a woman his partner in life on the basis of four distinguishing features: On the basis of her wealth, her high birth, her physical charms and her godliness. So try to seek one superier in righteousness and piety. Your relationship (through marriage tie) may be blessed with success".

—Unanimous, Abu Hurairah

Exposition: The report analyses the motive behind matches. Some men greedily look forward to enjoy life with the riches their would-be wife will bring and fall for her trappings, blissfully ignoring other more important considerations. Others are over-awed with the distinction of her high birth and would give anything to win over a noble lady. Yet others are enamoured of good looks and are hell-bent on winning the hand of a charming female of human species. The glamour overshadows the traits of her character and accomplishments. And lastly a sober minded person seeks a partner in life known to be religious-minded and of an upright character.

But the Prophet approves for a believer to look for piety and virtue on a preferential basis. The reason for this preference is not far to seek. A wealthy woman, usually haughty, comes to look down on her hasband, not blessed like her with riches and paraphernalia of a life of luxury she is used to since birth. It is all the more true of a lady of high birth marrying a man of humble birth. She is never tired of boasting of her high placed noble ancestors. The husband is humiliated. And beauty of form and face is the worst asset of a partner, if she is bereft of other redeeming features. Pride accompanies pretty looks and women's unsatiable thirst for appreciation and praise. The trial becomes worse if the husband is not even 'Mr. plain-features' not to say the prince charming of her dreams. So life is rarely enviable with a rich. so called high born or glamorous lady if piety and upright character are wanting in her. A lady with none of these distinctions but endowed with piety and virtue can make life a bliss for the husband.

If however, other qualities, wealth, nobility and physical charms accompany *Taqwa* or moral excellence, a rare combination though, is a gift for which man cannot thank Allah enough.

(١٣٣)عَنْ عَبْدِاللّٰهِ بْن عَمْرٍ وانَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسٰى حُسْنَهُنَّ اَنْ يُّرْدِيَهُنَّ وَلَا تَزَوَّجُوْ هُنَّ لِاَمْوَالِهِنَّ فَعَسٰى اَمْوَالُهُنَّ اَنْ تُطْغِيَهُنَّ وَلٰكِنْ تَزَوَّجُوْ هُنَّ عَلَى الدِّيْنِ، وَلَاَ مَةٌ سَوْدَاءُ ذَاتُ دِيْنٍ اَفْضَلُ.

(منتقى)

133. An Abdil lahibn Amrin an'nan nabiyya Sallallahu Alaihi Wasal'lama qaala la tazaw'wajun nisa'a lihusnihin'na fa'asaa husnuhun'na ay'yurdi yahun'na wala tazaw'waju

hun'na li'amwalihin'na fa'asaa amwaluhun'na an tut'ghiyahun'na walakin tazaw'waju hun'na alad'dini, vala'amatun sauda'u zatu deenin afzalu

133. *Abdullah Ibn 'Amr.* reports the Prophet to have said, "Do not marry women for their good looks. May be their beauty becomes the cause of their own ruination. Nor enter into wedlock with them for their riches. It is possible their wealth prompts them to transgression and rebellion. A righteous black slave girl is superior to a lady of high birth with a fair complexion".

—*Muntaqah, Abdullah bin Amr*

(١٣٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ إِلَيْكُم مَنْ تَرْضَوْنَ دِيْنَهُ وَخُلُقَهُ فَزَوِّجُوْهُ، إِنْ لَّاتَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَفَسَادٌ كَبِيْرٌ.
(ترمذی)

134. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza khataba ilaikum man tarzauna deenahu wakhulqahu fazaw'wijoohu, il'la tafalu'hu takun fitnatun filarzi vafasadun kabie'run.

134. The Prophet said, "When there comes to you a suitor, (seeking the hand of one of your daughters or sisters) whose good looks and moral character you approve of, do not reject his offer. If you refuse him there will be great tumult and (moral) corruption in the world.

—*Tirmizi*

Exposition: This tradition supports the preceding one. The Prophet stressed from every angle a man's of woman's religious devotion and moral rectitude. If these are ignored in favour of wordly goods and nobility of birth, the values in a Muslim society shall go topsyturvy. Those who become so materialistic in their outlook that their faith carries no weight with them and their trappings are their only consideration, can hardly be expected to serve the cause of their faith. This is the state of affairs in a Muslim society which the Prophet has termed tumult and corruption.

(١٣٥) عَنِ ابْنِ مَسْعُوْدٍ قَالَ عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ فِيْ الصَّلٰوةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ، وَذَكَرَ تَشَهُّدَ الصَّلٰوةِ قَالَ وَالتَّشَهُّدُ فِي الْحَاجَةِ إِنَّ الْحَمْدَ لِلّٰهِ نَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا، مَنْ

يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْ فَلَا هَادِىَ لَهٗ، وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ. قَالَ وَيَقْرَأُ ثَلَاثَ اٰيَاتٍ، فَفَسَّرَهَا سُفْيَانُ الثَّوْرِىُّ.
اِتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ. اِتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ
وَالْاَرْحَامَ، اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا. اِتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا.
الآیۃ۔(ترمذی)

135. Anibni Mas'oodin qaala al'lamana Rasulul'lahi Sallallahu Alaihi Wasal'lamat tashah'huda fissalaati wat'tashah'huda filhajati, wazakara tashah'hudas salaati qaala wat'tashah'hudu filhajati innal hamda lillahi nasta'inuhu wanastaghfiruhu wana'uzu bil'lahi min shururi anfusina, mayyahdihillahu fala muzil'la lahu wamayyuzlil fala hadiya lahu, va'ashhadu alla ilaaha illal'lahu wa'ashhadu anna muham'madan abduhu warasuluhu. qaala wayaqra'u salasa aayatin, fafassaraha sufyanus sauriyyu. ittaqullaaha haqqa tuqaatihi wala tamutun'na illa wa'antum muslimoon. it'taqul'laahal lazie tasa'aloona bihi wal'arhama, in'nallaha kaana alaikum raqeeban. ittaqul'laaha waqoolu qaulan sadeeda.

135. ***Abdullah Ibn Mas'ood*** **says that the Prophet taught us the** ***Tashah'hud*** **of** ***Salat*** **(prayer) as well as that of** ***Nikah*** **(wedlock), Ibn Mas'ood after teaching us the** ***Tashah'hud*** **of** ***Salat*** **read out the** ***Tashah'hud*** **of** ***Nikah*** **(wedlock) which is as follows:**

All gratitude and praise are due to Allah alone. We seek His aid alone and implore Him alone for forgiveness of our sins. And we seek refuge in Allah in the face of the evils of our own selves. Whom Allah guides (and He guides only those who seek guidance none can mislead. And whom He allows to stray (He doesn't allow to stray save those who bargain for it) no one can lead to the right path. And I bear witness to it that there is no god but Allah and I also tesitfy that Muhammad ***(S.A.W.)*** **is the servant of Allah and His Apostle.**

Then he read out three verses of the Quran which are as under:

1. O ye who believe! fear God as He should be feared and die not except in a state of ***Islam*****.**

—Al Quran III.102

2. O, mankind! Reverence your Guardian Lord Who created you from a single person, created of like nature his mate, and

from them twain scattered (like seeds) countless men and women, - reverence God through whom you demand your mutual (rights), and (reverence) the womb (that bore you): for God ever watches over you.

—*Al Quran IV:1*

3. O ye who believe! Fear God and always say a word directed to the Right: that he make your conduct whole and sound and forgive your sins. He that obeys God and His Apostle has already attained the highest Achievement. (QXXXIII:70)

—*Tirmizi , Ibn Mas'ud*

Exposition: This is the Khutbah (sermon) delivered at the time of Nikah (wedlock) or bringing a man and woman together to enter a sacred convenant making Allah and His servants witnesses over it.) What is meant by introducing it here is that *Nikah* or marriage contract is not just an occasion for jubilation. Rather it is a sacred contract between a man and a woman who by mutual consent have become life partners and helper of each other.

And at the time of entering this contract both Allah and His servants are made witnesses to it. The Quranic verses clearly point out that if there is violation of the terms of the contract by either party and no effort is made to pull on in a spirit of accommodation, they will invite divine wrath making them deserving of torments in hell, In all the three verses of the Quran the believers have been addressed and instructed to protect themselves from Allah's wrath.

2. MAHR (DOWER) & WALEEMAH (MARRIAGE FEAST)

(١٣٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَقُّ الشُّرُوْطِ اَنْ تُوْفُوْا بِهٖ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوْجَ.

(بخاری۔ مسلم۔ عقبہ بن عامرؓ)

136. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ahaq'qush' shruti an tufoo bihi mastahalaltum bihil furooja.

136. The Prophet said, "Of the terms and conditions the fulfilment of that which makes for you permitted the private parts of your wives (make sexual intercourse lawful) *Mahr* deserves priority".

—*Bukhari, Muslim, Uqbah bin A'mir*

(۱۳۷) عَنْ عُمَرَبْنِ الْخَطَّابِ قَالَ اَلاَ لَا تُغَالُوْ صَدُقَةَ النِّسَاءِ فَاِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا وَتَقْوىٰ عِنْدَاللّٰهِ، لَكَانَ اَوْلَاكُمْ بِهَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاعَلِمْتُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًامِّنْ نِّسَائِهٖ وَلَا اَنْكَحَ شَيْئًامِّنْ م بَنَاتِهٖ عَلٰى اَكْثَرَ مِنِ اثْنَتَىْ عَشَرَةَ اُوْقِيَةً.

(ترمذی،عمر بن خطاب)

137. An Umarabnil Khat'tabi qaala ala la tughalu saduqatan nisa'i fa'in'naha la'u kaanat mak'rumatan fid'dun'ya wataq'waa indal'lahi, lakana aulakum biha nabiy'yul'lahi Sallallahu Alaihi Wasal'lama ma alimtu rasulul'lahi Sallallahu Alaihi Wasal'lama nakaha shai'am min nisai'ihi wala ankaha shai'am mim banatihi alaa ak'sara minisnata asharata ooqiyatan.

137. ***'Umar bin Khattab*** **said, "O ye people! Do not resort to exaggeration in fixing the** ***Mahrs*** **(dowers) of women. For, if it had been a mark of nobility and social dignity and an act of piety in the sight of Allah, the Prophet of Allah deserved it most. But I do not know if the Prophet ever gave any of his consorts more than twelve Ooqiyah* of silver as dower, Nor any of his daughters was married off for more than that amount of** ***M ahr*****".**

—Trimizi, Umar bin Khattab

Exposition: What 'Umar wanted to impress upon Muslims was that people as a mark of pride of nobility fixed very high ***Mahrs*** **(Dowers), payment of which was beyond their means, and became a thorn in their flesh. So he wanted to stop Muslim families and Muslim societies from such bragging (showy acts), instructing them to take to simplicity in life, putting before them the example from the life of the Prophet.**

An ***Ooqiyah*** **is equivalent to about 110 grams of silver. The Prophet himself married or gave his daughters in marriage for**

1. Ooqiyah: The compiler of this book puts an ooqiyah to 110 grams of silver (about 10.5 totals-indian weight now obsolete). This is an old world weight met without in the books of that of that period. Those who have tried to fix or calculate its exact weight in our own day weights. differ widely. I.A. weight of varying magnitude, in Egypt 37. 44gms. Allepo 310gms., Jerusalem 340gms. and Beruit 213.3gms. Arabic, English (Tafhee-ul-Qur'an).

2. Ooqiyah : The name of a weight 3.25 totals or about 35 gms.

3. Ooqiyah : 40 drachmas (1drachma=3.71 gms). So one Ooqiyah=122.48 gms calculated according to another finding:

Ooqiyah = 40drachma

only 12 ooqiyah of silver as their mahr and no more. And this is a model for his *Ummah* to put into practice. As for the *Mahr* (Dower) of Umm-e-Habibah which was much higher, it was fixed by Najashi (Negus) of Abyssinia and it was he who paid it on Prophet's behalf. *Nikah* took place by proxy.

(١٣٨) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَاقِ اَيْسَرُهُ.
(نیل الاوطار)

138. An Uqubatabni Aamirin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairussadaqi aisaruhu.

138. ***Uqbah Ibn 'Amir*** **reports the Prophet to have said, "The best mahr is that which is easy to pay".**

—*Nail-al-Autar*

Exposition: Heavy dower creates great complications in family relations. The wife wants separation and so does the husband. Yet divorce is difficult since payment of dower becomes a hitch being beyond the husband's means. And life becomes hell for both the parties under extremely strained relations.

(١٣٩) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعٰى لَهَا الْاَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهُ.
(بخاری۔ مسلم۔ ابوہریرہؓ)

139. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama shar'rut'ta'ami ta'amul wali'ma ti yud'aa lahal aghniya'u wayut'rakulfuqa ra'u vaman tarakad'da' wata faqada sall alaha warasulahu.

139. The Prophet said, "The worst feast is that ***Waleemah*** **feast to which only the rich are invited and the poor ignored. And one who did not accept the invitation to** ***Waleemah*** **feast disobeyed Allah and his Apostle.**

—*Bukhari, Muslim, Abu Hurairah*

Exposition: This report tells us that *Waleemah* is a *Sunnah* (way of the Prophet) and the *Waleemah* feast to which only the wealthy are invited and the poor kept out is a bad *Waleemah* feast. Also turning down the invitation to a *Waleemah* feast is against the *Sunnah* of the Prophet.

(۱۴۰) نَهٰی رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنْ اِجَابَةِ طَعَامِ الْفٰسِقِیْنَ.
(عمرانؓ بن حصین۔ مشکوۃ)

140. Nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama an ijabati ta'amil fasiqeen.

140. ***'Imran bin Hussain*** **reports that the Prophet has prohibited us from accepting the invitation to a feast arranged by transgressors.**

—Mishkat

Exposition: A transgressor is a person who violates the divine injunctions and the teachings of the Apostle of Allah with impunity, making no distinction between the permitted and the prohibited. How can the devotees of faith honour a person by accepting the invitation to his feast, knowing that he heaps insults on the faith? The enemy of a friend can not become a friend. However, the Islamic morals and polite social manners of a believer demand that such an invitation be turned down as a well-wisher and with a civil tongue.

3. OBLIGATIONS TO THE PARENTS AND THE RELATIVES

(۱۴۱) قَالَ رَجُلٌ یَّارَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِیْ؟ قَالَ اُمُّکَ، قَالَ ثُمَّ مَنْ؟ قَالَ اُمُّکَ، قَالَ ثُمَّ مَنْ؟ قَالَ اُمُّکَ، قَالَ ثُمَّ من؟ قَالَ اَبُوْکَ، وَفِیْ رِوَایَةٍ قَالَ اُمُّکَ ثُمَّ اُمُّکَ ثُمَّ اُمُّکَ ثُمَّ اَبَاکَ ثُمَّ اَدْنَاکَ فَاَدْنَاکَ.
(بخاری، مسلم۔ ابوہریرہؓ)

141. Qaala rajulun ya Rasulal'lahi (S.A.W.) man ahaqqu behus'ni sahabati? qaala ummuka, qaala summa man? qaala ummauka, qaala summa man? qaala u'muka, qaala summa man? qaala abooka, wafie rivayatin qaala um'muka summa ummuka summa ummuka summa abaka summa adnaka fa'adnaka.

141. Somebody asked the Prophet saying, "O Apostle of Allah! Who deserves my affection and service most? The Prophet said, "Thy mother," He again asked, "Who after her"?

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40 drachma = 120 gms
It is however not known with certainly which particular Ooqiyah, that of Iran, Syria or Palestine, was current in Arabia the seventh century Translator.

The Prophet replied "Thy mother" . He repeated his query a third time, "Who comes next in order?" Who after her?" The Prophet replied "Thy mother," However when the Questioner enquired of him the fourth time, the Prophet said, "Thy father and other relatives of thine in order of merit".

—*Bukhari, Muslim, Abu Hurairah*

Exposition: This tradition of the Prophet reveals to us that the position of the mother is superior to that of the father. The Qur'an also confirms it. In *Surah Luqman* (XXXI) Allah says: We bestowed in the past wisdom on Luqman: "Show (thy) gratitude to God". (Q.xxxi-12) And immediately following it Allah said, "And We enjoined on man (to be good) to his parents. In travail upon travail (for nine months) did his mother bear him, and in years twain was his weaning". (Q.xxxi-14) it is for this reason that the *'Ulama* have opined: "Where paying respect, decorum and decency are concerned, the father is more deserving of them. But from a consideration of service, it is the mother that must receive the greatest attention."

(١٤٢) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُهُ، رَغِمَ اَنْفُهُ، رَغِمَ اَنْفُهُ، قِيْلَ مَنْ يَارَسُوْلَ اللّٰهِ؟ قَالَ مَنْ اَدْرَكَ وَالِدَيْهِ عِنْدَالْكِبَرِ اَحَدُهُمَا اَوْ كِلَاهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ.
(مسلم، ابوہریرۃؓ)

142. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama raghima anfuhu, raghima anfuhu, raghima anfuhu, qiela man yarasulal'lahi? qaala man ad'raka validaihi indal'kibari ahaduhuma aukilahuma sum'ma lam yadkhulil jan'nata.

142. The Apostle of Allah said, "May his nose come down to dust (he may be brought low or disgraced). This he repeated thrice. People (around) asked him, "Who may be disgraced O Apostle of Allah?" The Prophet said, the person who found his parents in their old age, one of them or both, and did not serve them in order to enter heaven".

—*Muslim, Abu Hurairah*

(١٤٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ عُقُوْقَ الْاُمَّهَاتِ وَوَاْدَالْبَنَاتِ وَمَنْعًاوَّهَاتِ، وَكَرِهَ لَكُمْ قِيْلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَاِضَاعَةَ الْمَالِ.

143. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

innallaha harrama alaikum uqooqal ummahati wawa'dalbanati wa man'anaw wahati, wakariha lakum qiela waqaala wakasratas'su'ali wa'iza'atal mal.

143. The Apostle of Allah said, "Allah has prohibited you ill-treatment of parents, burying your daughters alive and greed and niggardliness. And He disapproves of your idle talk (the habit of) too much questioning and squandering your wealth".

Exposition: Too much questioning means unnecessary probing. It does not mean that man should not ask what he does not know. Rather, he should not go on questioning unnecessarily to probe into things that have no use to him. One example of such questioning and probing is that of the Israelites regarding the cow they had been ordered to sacrifice. They worried Moses with their foolish questions. (Q.II:67-71). And even today those who are averse to a religiously regulated life engage themselves in such futile questioning.

(١٤٤) عَنْ اَبِيْ اُسَيْدِ نِ السَّاعِدِيِّ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَاءَهُ رَجُلٌ مِّنْ م بَنِيْ سَلِمَةَ فَقَالَ يَا رَسُوْلَ اللّٰهِ هَلْ بَقِيَ مِنْ اَبَوَيَّ شَيْءٌ اَبَرُّ هُمَا بِهٖ بَعْدَ مَوْتِهِمَا. قَالَ نَعَمْ، الصَّلٰوةُ عَلَيْهِمَا وَالْاِسْتِغْفَارُ لَهُمَا وَاِنْفَاذُ عَهْدِهِمَا مِنْ م بَعْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِيْ لَاتُوْصَلُ اِلَّا بِهِمَا وَاِكْرَامُ صَدِيْقِهِمَا.
(ابوداؤد)

144. An Abie Usaid nis'sa'idiy'yi qaala baina nahnu inda rasulul'lahi Sallallahu Alaihi Wasal'lama iz ja'ahu rajulum mim bani salimata faqaala ya rasulal'lahi hal baqiya min abawaiy'ya shai'un abar'ru huma bihi ba'ada mautihima. qaala na'am, as'salaatu alaihima wal'istighfaru lahuma wa'infazu ahdihima mim ba'dihima wasilatur' rahimil'lati la tuwasalu il'la bihima wa'ikramu sadiqihima.

144. *Abu Usaid* says, "While we were sitting with the Prophet. a person from the tribe of *Banu Salimah* came to him. He said, "O Apostle of Allah! Is there any right of the deceased parents that I can fulfil?" the Prophet said, "Yes, Pray and ask forgiveness for them. Execute the permitted will left by them. And treat kindly and serve those related to your parents. And honour and entertain their friends (when you meet them)".

—*Abu Da'ood*

(۱۴۵) عَنْ اَبِی الطُّفَیْلِ قَالَ رَاَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقْسِمُ لَحْمًا م بِالْجِعِرَّ انَةِ اِذْ اَقْبَلَتِ امْرَاَةٌ حَتّٰی دَنَتْ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَبَسَطَ لَهَا رِدَاءَهٗ فَجَلَسَتْ عَلَیْهِ فَقُلْتُ مَنْ هِیَ قَالُوْ اهِیَ اُمُّهُ الَّتِیْ اَرْ ضَعَتْهُ.

(ابوداؤد)

145. An Abit'tufaili qaala ra'aitun nabiyya Sallallahu Alaihi Wasa'llama yaq'simu lahmam bilji'iranati iz aqbaltimra'atun hat'ta danat ilan'nabiy'yi Sallallahu Alaihi Wasal'lama fabasata laha rida'ahu fajalasat alaihi faqultu man hiya qaalu hiya ummuhul'lati arza'athu.

145. ***Abu-al-Tufail*** **reports that he saw the Prophet at Jiranah. While he was distributing meat, a woman came to him. And when she approached him, he spread out his sheet for her and she sat down on it. At this juncture I asked people about her and was told that she was his mother who had suckled him".**

—Abu Da' ood, Abut Tufail

(۱۴۶) عَنْ اَسْمَاءَ بِنْتِ اَبِیْ بَکْرٍ قَالَتْ قَدِمَتْ عَلَیَّ اُمِّیْ وَهِیَ مُشْرِکَةٌ فِیْ عَهْدِ قُرَیْشٍ، قُلْتُ یَارَسُوْلَ اللّٰهِ اِنَّ اُمِّیْ قَدِمَتْ عَلَیَّ وَهِیَ رَاغِبَةٌ اَفَاَصِلُهَا؟ فَقَالَ نَعَمْ صِلِیْهَا.

(بخاری۔مسلم)

146. An Asma'a binti Abie Bakrin qaalat qadimat alaiy'ya ummi wahiya mushrikatun fie ahdi quraishin, qultu ya rasulal'lahi inna ummi qadimat alayya wahiya raghibatun afa'a siluha. Faqaala na'am siliha.

146. ***Asma*****, daughter of** ***Abu Bakr*** **says, "During the period of truce between the Quraish and the Muslims, (Treaty of** ***Hudaibiyah*****), my mother (foster mother) came to me. She was a polytheist (had not accepted Islam yet). I said to the Prophet, "My (foster) mother has come to me and asked me for help. May I give her something?" He said, "yes. Treat her benevolently".**

—Bukhari, Muslim, Asma bint Abu Bakr

(۱۴۷) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَیْسَ الْوَاصِلُ بِالْمُکَافِیْ وَلٰکِنَّ الْوَاصِلَ الَّذِیْ اِذَا قُطِعَتْ رَحِمُهٗ وَصَلَهَا.

(بخاری۔ابن عمرؓ)

147. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

laisal wasilu bilmukafie walakin'nal wasilal lazie iza quti'at rahimuhu wasalaha.

147. The Prophet said, "Doing a good turn to blood relation is not love and kind treatment of the first order. Perfect love and regard of the relatives is that when they cut themselves off from you, you maintain your relations with them and give them their due".

—Bukhari, Ibn' Umar

Exposition: Return visits and exchanges of gifts is not an ideal form of affectionate treatment, particularly on the part of blood relations. Meeting them and doing them a good turn smiling in return for their boycott and filthy behaviour is what is expected from a believer. But it takes piety of a very high order to accomplish it.

(١٤٨) إِنَّ رَجُلاً قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ قَرَابَةً أَصِلُهُمْ وَيَقْطَعُوْنِيْ وَأُحْسِنُ إِلَيْهِمْ وَيُسِيْـئُوْنَ إِلَـيَّ، وَأَحْـلُـمُ عَـنْهُمْ وَيَجْهَلُوْنَ عَلَيَّ فَقَالَ لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللّٰـهِ ظَهِيْرٌ عَلَيْهِمْ مَادُمْتَ عَلٰى ذٰلِكَ.

(مسلم۔ابوہریرۃؓ)

148. Inna rajulan qaala ya Rasulal'lahi inna lie qarabatan asiluhum wayaq'ta'ooni wa'uhsinu ilaihim wayusie'oona ilaiyya, wa'ahlum an'hum wayajhaloona alaiy'ya faqaala la'in kunta kama qulta faka an'nama tusiffuhumul mal'la wala yuzalu ma'aka minal'lahi zaheerun alaihim madumta alaa zalika.

148. A certain person told the Prophet, "O Apostle of Allah! I have some relatives and fulfil my obligations to them. But they maltreat me. I put up with them with dignity and for-bearance but they are rude and rough to me". The Prophet said, "If you are as you have stated, it is as if you were blackening their faces and Allah shall always stand by you against them, so long as you persevere with it patiently".

Muslim, Abu Hurairah

4. OBLIGATIONS TO THE WIVES

(١٤٩) عَنْ حَكِيْمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيْ عَنْ اَبِيْهِ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ مَاحَقُّ

زَوجةِ اَحـدِنـا عـلَيـهِ؟ قَالَ اَنْ تُطعِمهَا اِذَا طَعِمتَ، وَتَكسُوهَا اِذَا اكتَسَيتَ وَلَا تَـضـرِبِ الْـوَجـه، وَلَا تُـقَبِّـح، وَلَا تَهـجُـرُ اِلَّا فِـي الْبَيـتِ.

(ابوداؤد)

149. An Hakeemibni Mu'awiyatalqusheeri an abiehi qaala qultu ya rasulal'lahi ma haqqu zaujati ahadina alaihi? qaala an tut'imaha iza ta'imta, watak'suwaha izaktasaita vala tazribil wajha. wala tuqab'bih, wala tahjuru illa filbaiti.

149. *Hakeem Ibn Mu'awiyah* reports from his father Mua'awiyah that he said, "I asked the Apostle of Allah about the obligations of a husband to his wife". He said. "They are that you should feed her when you eat, and cloth her when you yourself put on clothes. You should not strike her on the face. nor curse her. And in case of (temporary) boycott due to strained relations, it should be limited to the four walls of your house. (Publicity and propaganda are not allowed)".

—*Abu Da'ood*

Exposition: What the Prophet meant was that she should be accomodated in keeping with your own standard of living. Your treatment of her should be dignified and benevolent. In case of disobedience and mischief on her part. according to the Quranic injuctions, you should in the first stage try to gently instruct and correct her. But if she persists with her uncompromising attitude you should seclude her (from your bed). But it should be strictly between you two and not noised abroad. Even if this second measure fails to mend her, gentle beating may be tried but care should be taken that her face is not struck and her body receives no wounds or fractures.

(١٥٠) عَـنْ لَقِيطِ بْنِ صَبرَةَ قَالَ قُلْتُ يَارَسُولَ اللّٰهِ اِنَّ لِي امرَأَةً فِيْ لِسَانِهَا شَيءٌ يَعـنِـي الْبَذَاءَ قَالَ طَلِّقْهَا، قُلْتُ اِنَّ لِيْ مِنْهَا وَلَدًا وَّلَهَا صُحْبَةٌ. قَالَ فَمُرْهَا يَقُوْلُ عِـظْهَا، فَاِنْ يَّكُ فِيْهَا خَيرٌ فَستَقْبَلُ، وَلَا تَضرِبَنَّ ظَعِينَتَكَ ضَرْبَكَ اُمَيَّتَكَ.

(ابوداؤد)

150. An Laqietibni Sabarata qaala qul'tu ya Rasulal'lahi in'na limra'atan fie lisaniha shai'un yanilbaza'a qaala tal'liqha. qultu inna lie waladav walaha suhbatun. qaala famurha yaqoolu izha. fa'in'yaku fieha khairun fasataqbalu. wala tazriban'na za'eenataka zarbaka umay'yataka.

150. *Laqeet bin Sabrah* says that he complained to the Prophet about the foul tongue of his wife. He advised me to divorce her. I told him that I had children by her and we have been living together for such a long time. To this he replied, "Instruct her. If she has the capacity to accept sound advice she would accede to you. And beware. You should not beat her as you thrash your slave girls".

—*Abu Da'ood*

Exposition: The concluding sentence of the tradition should not be misleading to anyone. It does not mean that the slave girls should be given a sound beating and wives spared. However, there must be some distinction between the two. The slave girl too should not receive the inhuman treatment of the days of *Jahiliyah* at your hands and the life partner deserves much better regard.

(١٥١) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَضْرِبُوْ إِمَاءَ اللّٰهِ فَجَاءَ عُمَرُ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذَئِرْنَ النِّسَاءُ عَلٰى أَزْوَاجِهِنَّ فَرَخَّصَ فِىْ ضَرْبِهِنَّ فَطَافَ بِاٰلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِسَاءٌ كَثِيْرٌ يَّشْكُوْنَ أَزْوَاجَهُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ طَافَ بِاٰلِ مُحَمَّدٍ نِّسَاءٌ كَثِيْرٌ يَّشْكُوْنَ أَزْوَاجَهُنَّ لَيْسَ أُولٰئِكَ بِخِيَارِكُمْ.

(ابوداؤد۔ ایاس بن عبداللہ)

151. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tazribu ima'allahi faja'a Umaru ilaa Rasu'lil'lahi Sallallahu Alaihi Wasal'lama faqaala za'irnan'nisa'u alaa azwajihin'na farakh'khasa fie zarbihin'na fatafa bi'aali rasulil'lahi Sallallahu Alaihi Wasal'lama nisa'un kaseerun yashkoona azwajahun'na, faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama laqad tafa bi'aali muhammadin nisaa'un kaseerun yashkoona azwajahun'na laisa ulaa'ika bikhiyarikum.

151. The Prophet said, "O ye people! do not beat the slave girls of Allah (your wives). After some time Umar came to him and complained that women had become extremely bold and daring (in confronting their husbands). once they had spared the rod at his bidding. The Prophet allowed the husbands this corrective measure (as some women are so ill-natured that they would not listen to reason and mend their crooked ways without corporal punishment. And there are extreme cases where even

the last resort fails to correct the daughters of Hawwa (Eve of O.T). But soon after women thronged to the consorts of the Prophet, and complained of the ill treatment of their husbands. The Prophet then declared, "So many of your women have complained to my wives against their husbands. Those of you who are harsh in treatment of their wives are not the better lot of you.

—*Abu Da' ood, Ayas bin Abdullah*

(١٥٢) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرُکُ مُؤْمِنٌ مُؤْمِنَةً، اِنْ کَرِهَ مِنْهَا خُلُقًا رَضِیَ مِنْهَا اٰخَرَ.
(مسلم۔ابو ہریرہؓ)

152. Qaala Rasulul'lahi ~~Sallallahu~~ Alaihi Wasal'lama la yafruk mu'minum mu'minatan, in kariha minha khuluqan razia minha aakhara.

152. The Prophet said,: "No believer should hate his wife. If some of her habits are unpalatable to you, some others may be pleasing".

—*Muslim, Abu Hurairah*

Exposition: Lack of physical charms or shortcomings from any other aspect should not prompt a person to seek separation on impulse. A sensible woman, lacking in some respects, if given a chance, may yet hold her husband with her other qualities and capabilities. No single factor responsible for abhorrence should be allowed to ruin an otherwise happy home.

(١٥٣) عَنْ عَمْروبْنِ الْاَحْوَصِ الْجُشَمِیِّ اَنَّهٗ سَمِعَ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ حَجَّةِ الْوَدَاعِ يَقُوْلُ بَعْدَ اَنْ حَمِدَاللّٰهَ تَعَالٰی وَاَثْنٰی عَلَيْهِ وَذَکَرَ وَوَعَظَ ثُمَّ قَالَ اَلَا وَاسْتَوْصُوْا بِالنِّسَاءِ خَيْرًا، فَاِنَّمَاهُنَّ عَوَانٍ عِنْدَکُمْ لَيْسَ تَمْلِکُوْنَ مِنْهُنَّ شَيْئًا غَيْرَ ذٰلِکَ اِلَّا اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ، فَاِنْ فَعَلْنَ فَاهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَاِنْ اَطَعْنَکُمْ فَلَا تَبْغُوْ عَلَيْهِنَّ سَبِيْلًا. اَلَا اِنَّ لَکُمْ عَلٰی نِسَاءِ کُمْ حَقًّاوَّلِنِسَاءِ کُمْ عَلَيْکُمْ حَقًّا فَحَقُّکُمْ عَلَيْهِنَّ اَنْ لَّا يُوْطِئْنَ فُرُشَکُمْ مَّنْ تَکْرَهُوْنَ، وَلَايَاْذَنَّ فِیْ بُيُوْتِکُمْ لِمَنْ تَکْرَهُوْنَ، اَلَا وَحَقُّهُنَّ عَلَيْکُمْ اَنْ تُحْسِنُوْ اِلَيْهِنَّ فِیْ کِسْوَتِهِنَّ وَطَعَامِهِنَّ.
(ترمذی)

153. An Amribnil Ah'wasiljushamiyyi an'nahu sami'an'nabayya Sallallahu Alaihi Wasal'lama fi haj'jatilwada'i yaqoolu ba'da an hamidal laha ta'alaa wa'asnaa alaihi wazakara wawa'aza summa qaala ala wasta'usu bin'nisa'i khairan, fa'in'nama hun'na awanin indakum laisa tamlikoona minhun'na shai'an ghaira zalika il'la ayyateena bifahishatim mubay'yinatin, fa'in fa'alna fa'hjuru hun'na filmazaji'i wazribu hun'na zarban ghaira mubar'rihin, fa'in atanakum fala tabghu alaihin'na sabiela. alainna lakum ala nisa'ikum haqqaw walinisa'ikum alaikum haqqan fahaqqukum alaihinna alla yu'teena furushakum man takrahoona, wala yazan'na fi buyutikum liman takrahoona, ala vahaqquhunna alaikum an tuhsinu ilaihin'na fikisvatihin'na wata'amihin'na.

153. *'Amr bin Ahwas Jushami* reports that the Prophet in his harangue on the occasion of his last pilgrimage, after praising and thanking Allah and exhorting the Muslims to good deeds and eternal vigilance in the defence of their faith, said, "Listen to me ye people! Treat your women kindly since they are prisoners with you. You can take them to task only when they are guilty of disobedience openly. So when it comes to this, seclude them from your beds. (If necessary) you can inflict corporal punishment on them but not so grievous as to cause wounds (or fractures). And if they come round and mend their ways, do not seek excuses to oppress them. Listen! You owe something to them and they have certain obligations to you. It is your due that they should not allow anyone to trample your bed (illicit sex with other men) you do not like, nor allow anyone entry to your house; whome you do not like. Listen. And your obligation to them is that you feed and cloth them properly".

—Tirmizi

(١٥٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، إِذَا اَنْفَقَ الرَّجُلُ عَلٰى اَهْلِهٖ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ.

(متفق علیہ۔ابو مسعود بدریؓ)

154. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza anfaqar'rajulu alaa ah'lihi yah'tasibuha fahuwa lahu sadaqatun.

154. The Prophet said, "When a person spends on his family (and other dependents) with a view to the reward of the Hereafter, it becomes *Sadaqah* (Charity). for him".

—Unanimous, Abu Mas' ood Badri

(١٥٥) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَفٰى بِالْمَرْءِ اِثْمًا اَنْ يُّضِيْعَ مَنْ يَّقُوْتُ.

(ابوداؤد، عبداللہ بن عمروؓ)

155. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kafaa bilmar'i isman ay'yuzi'a may'yaqootu.

155. The Prophet said, "To become a sinner it is enough for a man to ruin the lives of those whom he feeds (supports).

—Abu Da' ood, Abdullah bin 'Amr

(١٥٦) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَتْ عِنْدَ الرَّجُلِ امْرَاَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيٰمَةِ وَشِقُّهُ سَاقِطٌ.

(ترمذی)

156. An Abie Hurairata anin'nabiyyi Sallallahu Alaihi Wasal'lama qaala iza kaanat indar'rajulim ra'atani falam ya'dil bainahuma ja ya'aumal qiyaamati washiq'quhu saqitun.

156. *Abu Hurairah* reports that the Prophet said, "A person having two wives and not maintaining balance between them in relation to his obligations to them, will come on Doomsday with only half of his body, the other half absent".

—Tirmizi , Abu Huraira

Exposition: He will come only with half his body, because the wife whose rights he did not respect was also a part of his body. He had cut off that half of his body and left it behind in the world. How could he have the whole body with him in the next world?

5. WOMEN'S OBLIGATIONS TO THEIR HUSBANDS

(١٥٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَرْاَةُ اِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَ هَا وَاَحْصَنَتْ فَرْجَهَا وَاَطَاعَتْ بَعْلَهَا فَلْتَدْخُلْ مِنْ اَىِّ اَبْوَابِ الْجَنَّةِ شَاءَتْ.

(مشکوٰۃ۔ انسؓ)

157. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama'

Imar'atu iza sal'lat khamsaha wasamat shah'ra ma wa'ahsanat far'jaha wa'ata'at ba'laha faltadkhul min ay'yi abvabil jan'nati sha'at.

157. The Prophet said, "A woman praying five times a day (regularly and punctually), fasting during the month of *Ramadhan*, guarding her chastity and obeying her husband can enter heaven through any gate she likes".

—Mishkat, Anas

(١٥٨) قِيلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَیُّ النِّسَاءِ خَیْرٌ؟ قَالَ الَّتِی تَسُرُّهُ اِذَا نَظَرَ، وَتُطِیْعُهُ اِذَا اَمَرَ، وَلَا تُخَالِفُهُ فِی نَفْسِهَا وَلَا مَالِهَا بِمَا یَكْرَهُ.

(نسائی۔ابوہریرہؓ)

158. Qeela lirasulil'lahi Sallallahu Alaihi Wasal'lama ay'yunnisa'i khairun? qaalal'latie tasur'ruhu iza nazara, watuti'uhu iza amara, wala tukhalifuhu fie nafsiha wala ma liha bima yakrahu.

158. The Prophet was asked, "Which wife is the best? He said. "The wife who delights (the eye of her husband when he looks at her, obeys him when he orders her and adopts no posture about her ownself and her belongings which are abhorrent to her husband.

—Nasa'i, Abu Hurairah

Exposition: Her belongings are those that her husband has entrusted to her care as the mistress of the household.

(١٥٩) عَنْ اَبِی سَعِیْدٍ قَالَ جَاءَتِ امْرَأَةٌ اِلٰی رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ، فَقَالَتْ زَوْجِی صَفْوَانُ بْنُ الْمُعَطَّلِ یَضْرِبُنِی اِذَا صَلَّیْتُ، وَیُفَطِّرُنِی اِذَا صُمْتُ، وَلَا یُصَلِّی الْفَجْرَ حَتّٰی تَطْلُعَ الشَّمْسُ، قَالَ وَصَفْوَانُ عِنْدَهُ، قَالَ فَسَأَلَهُ، عَمَّا قَالَتْ، فَقَالَ یَارَسُوْلَ اللّٰهِ اَمَّاقَوْلُهَا "یَضْرِبُنِی اِذَاصَلَّیْتُ" فَاِنَّهَا تَقْرَأُ بِسُوْرَتَیْنِ وَقَدْ نَهَیْتُهَا، قَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ سُوْرَةٌ وَّاحِدَةٌ لَّكَفَتِ النَّاسَ، قَالَ وَاَمَّاقَوْلُهَا "یُفَطِّرُنِی اِذَا صُمْتُ" فَاِنَّهَاتَنْطَلِقُ تَصُوْمُ وَاَنَا رَجُلٌ شَابٌّ فَلَا اَصْبِرُ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصُوْمُ امْرَأَةٌ اِلَّا بِاِذْنِ زَوْجِهَا وَاَمَّاقَوْلُهَا "اِنِّی لَااُصَلِّی حَتّٰی تَطْلُعَ الشَّمْسُ" فَاِنَّا اَهْلُ بَیْتٍ قَدْ عُرِفَ لَنَا ذٰلِكَ لَانَكَادُ نَسْتَیْقِظُ حَتّٰی تَطْلُعَ الشَّمْسُ، قَالَ فَاِذَا اسْتَیْقَظْتَ یَا صَفْوَانُ فَصَلِّ.

(ابوداؤد)

159. An Abie Sa'eedin qaala ja'atimra'atun ilaa rasulil'lahi Sallallahu Alaihi Wasal'lama vanahnu indahu, faqaalat zaujie safwanubnul mu'attili yazribuni iza sal'laitu, wayufat'tiruni iza sumtu, wala yusal'lil fajra hat'ta tat'luash'shamsu, qaala wasafwanu indahu, qaala fasa'aluhu, am'ma qaalat, faqaala ya rasulal'lahi amma qauluha "yaz'ribuni iza sal'laitu" fa'innaha taqra'u bisurataini waqad nahaituha, qaala lahu rasu'lul'lahi Sallallahu Alaihi Wasal'lama lau kanat surataw vahidatal' lakafatin'nasa, qaala wa'amma qauluha "yufat'turini iza sumtu" fa'innaha tantaliqu tasoomu va'ana rajulun sh'abbun fala asbiru, faqaala rasulul'lahi Sallallahu Alaihi Wasal'lama la tasoomumra'atun illa be'izni zaujiha va'amma qauluha "inni la usal'li hat'ta tatlu'ash shamsu" fa'inna ahlu baitin qad urifa lana zaalika la nakadu nastaiqizu hat'ta tat'luash shamsu, qaala fa'izas taiqazta ya safwanu fasal'li.

159. ***Abu Saeed Khudri*** **reports that a woman came to the Prophet and we were sitting with him. She said. "My husband Safwan bin Mu'attil beats me when I am praying and orders me to break my fast when I am fasting. And he does not say his Fajr prayer until the sun rises". Abu Sa' eed goes on to add. "Safwan was among those present there and the Prophet asked him to explain his conduct in the context of her copmlaint". He explained thus: "O Apostle of Allah! As about her complaint about being beaten for praying, she recites not one but two (long) surahs (in every rak'at or unit) and I restrain her from so doing". The Prophet said, "One Surah is enough. "Safwan further explained, "As for being compelled to break her fast, the truth of it is that she goes on fasting (non stop, supererogatory fasts) and young as I am, I cannot restrain myself (long enough without intercourse)". The Prophet said, "No woman can fast (supererogatorily) without permission of her husband." After that he accounted for Fajr prayer after sunrise, saying. "We come of a family notorious for late rising (only after sunrise)". To this the Prophet said, O Safwan! Pray when you wake up from sleep".**

—Abu Da' ood

Exposition: The tradition brings out certain important facts worthy of careful note by one and all.

1. The husbands have no right to stop their wives from saying obligatory prayers. However, it is incumbent on a woman to have due regard for the needs of her husband and should not make her daily obligatory prayers too long to interfare with her normal household duties. As for the supererogatory prayers she should not say them without permission of the husband, nor fast surpererogatorily without his express leave. Promptly attending to his needs is more important for her.

2. *Safwan bin Mu'attil* was a wage earner watering the fields of farmers during the greater part of the night. Spending the nights in such hard toil and going to bed in the early hours of the morning made waking up in time for Fajr prayers (before sunrise) a difficult job. (Late-rising which he attributes to the family trait appears to be due to the family occupation-hard work in sleepless nights).

Safwan bin Mu'attil is a high ranking companion and it is unthinkable about him that he was careless about his early morning prayers (Fajr). It is most likely that occasionally when he went to bed very late and nobody awakened him for Fajr prayer, he could wake up only after sunrise, not saying his prayers in time. It was for this reason that the Prophet asked him to say his Fajr prayer whenever he woke up. Had he been careless about prayer and a regular defaulter in the knowledge of the Prophet, he would have been wroth with him and admonished him severely.

(١٦٠)عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ الْاَنْصَارِيَّةِ قَالَتْ مَرَّبِیَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا فِیْ جِوَارٍ اَتْرَابٍ لِّیْ. فَسَلَّمَ عَلَيْنَا وَقَالَ اِيَّاكُنَّ وَكُفْرَ الْمُنْعِمِيْنَ قَالَ وَلَعَلَّ اِحْدَاكُنَّ تَطُوْلُ اَيْمَتُهَا مِنْ اَبَوَيْهَا، ثُمَّ يَرْزُقُهَااللّٰهُ زَوْجًاوَّيَرْزُقُهَا مِنْهُ وَلَدًا، فَتَغْضَبُ الْغَضْبَةَ فَتَكْفُرُ فَتَقُوْلُ مَارَأَيْتُ مِنْکَ خَيْرًا قَطُّ.

(الادب المفرد)

160. An Asma'a binti Yazidal ansariyyati qaalat, mar'rabiyan'nabiy'yu Sallallahu Alaihi Wasal'lama wa'ana fie jawarin at'rabilli. fasal'lama alaina waqaala iyyakunna wakufral munimeena qaala wala'alla ihdakun'na tatulu aimatuha min ab'waiha, summa yarzuquhal'lahu zaujaw wayarzuquha minhu waladan, fataghzabul ghazbata fatakfuru fataqoolu mara'aitu minka khairan qat'tu.

160. *Asma' bint Yazeed* says, 'I was sitting with some girls of my own age when Prophet passed by us and greeted us and said, "Abstain from disobedience to kind-hearted husbands." He further added, "Some one of your sex has to wait long enough at home with her parents to be picked up by a suitor. Then Allah sends one to her, and after marriage she gives birth to his children. Then she gets irritated on some (paltry) issue and says to her husband, "I never had a moment of happiness with you. You never did a good turn to me".

—*Al Adab-al-Mufrad*

Exposition: In this tradition women have been instructed to abstain from ingratitude (and warned against it. In another tradition the Prophet said that he saw a large number of women as inmates of hell (mostly on grounds of disobedience and ingratitude). So they should do all in their power to abstain from these two faults.

(١٦١) عَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ، وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ اَسْفَارِهٖ، فَقَالَ بَعْضُ اَصْحٰبِهٖ نَزَلَتْ فِى الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا اَىُّ الْمَالِخَيْرٌ فَنَتَّخِذَهُ فَقَالَ اَفْضَلُهٗ لِسَانٌ ذَاكِرٌ وَّقَلْبٌ شَاكِرٌ وَّزَوْجَةٌ مُّؤْمِنَةٌ تُعِيْنُهٗ عَلٰى دِيْنِهٖ.

(ترمذی)

161. An Saubana qaala lam'ma nazalat, val'laziena yaknizoonaz zahaba wal'fizzata kun'na ma'a Rasulul'lahi Sallallahu Alaihi Wasal'lama fie ba'zi asfarihi, faqaala ba'zu ashabihi nazalat fizzahabi walfizzati lau alimna ayyul maali khairun fanat'takhizahu faqaala afzaluhu lisanun zakiruw waqalbun shakiruv wazaujatum mu'minatun tu'inuhu alaa deenihi.

161. *Thauban* reports that they were on a journey with the Prophet when the following Quranic verse was revealed: "And there are those who bury gold and silver and spend it not in the way of Allah, announce into them a most grievous penalty — On the day when heat will be produced out of that (Wealth) in the fire of hell and with it will be branded their fore heads, their flanks and their backs . — This is the (treasure) you buried! for yourselves, taste ye then (treasure) ye buried." (Q.IX:34-35) Some of us said, Amassing gold and silver has been prohibited by this verse. If we come to know which (previous) commodity is

good, we may think of collecting and treasuring it." The Prophet said, "The best treasure is the tongue remembering Allah and the heart brimming over with gratitude for Him and a virtuous wife who is great help to the husband in his striving in the way of Allah".

—*Tirmizi*

Exposition: This tradition tells us that remembrance of Allah with the tongue is approved and is acceptable only accompanied by a thankful heart. And we also learn that the wife who stands by her good husband patiently in trials and hardships, offers her support to him in his striving in the way of Allah and does not become a stumbling block in his progress — is a great gift of Allah".

(۱۶۲) قَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کُلُّکُمْ رَاعٍ وَّکُلُّکُمْ مَسْئُوْلٌ عَنْ رَعِیَّتِہٖ وَالْاَمِیْرُ راعٍ وَالرَّجُلُ رَاعٍ عَلٰی اَھْلِ بَیْتِہٖ وَالْمَرْاَۃُ رَاعِیَۃٌ عَلٰی بَیْتِ زَوْجِھَا وَوَلَدِہٖ فَکُلُّکُمْ رَاعٍ وَّکُلُّکُمْ مَسْئُوْلٌ عَنْ رَعِیَّتِہٖ وَفِیْ رِوَایَۃٍ وَالْخَادِمُ راعٍ عَلٰی مَالِ سَیِّدِہٖ.
(متفق علیہ۔ابن عمرؓ)

162. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama kul'lukum ra'inv wakul'lukum mas'oolun an ra'iy'yatihi wal'ameeru ra'in var'rajulu ra'in alaa ahli baitihi wal'mar'atu ra'iyatun alaa baiti zaujiha wawaladihi fakul'lukum ra'inv wakul'lukum mas'oolun an ra'iyyatihi wafi riwayatin walkhadimu ra'in alaa mali say'yidihi.

162. The Prophet said, "Every one of you is a supervisor and protector and every one of you will be questioned about those in his charge. Ameer (the head of a party or government) is also a guardian and will be questioned about those under his command and rule. And the husband is the guardian of his household and the woman is the supervisor and keeper of her husband's house and his children. And the servant is the protector of his master's property. Therefore every one of you is a supervisor and protector and every one of you will be questioned about those placed under his charge".

—*Unanimous, Ibn 'Umar*

Exposition: The portion of the tradition pointing out the responsibility of woman for her husband's house and his children is relevant is this context. It also tells us that the

husband is not only responsible for the upkeep of his wife but also for her belief and faith and her morals. But the woman's responsibility has two folds. She is not only responsible for the supervision of her husband's house and his belongings but specifically accountable for the education and training of his offspring. The husband is mostly out of doors in connection with earning their livelihood and the children are closer to their mother and as such the dual responsibility of their supervision and education and training rests with her.

6. RIGHTS OF THE OFFSPRINGS

(١٦٣)إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَ وَالِدٌ وَلَدَهُ مِنْ نُحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ.

(جامع الاصول۔مشکوۃ۔سعید بن العاصؓ)

163. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala ma nahala walidun waladahu min nuhalin afzala min adabin hasanin.

163. The Apostle of Allah said, "Of all that a father gives to his children, the best gift is their good education and training".

—Jami'-ul-,usul, Mishkat, Sa' eed ibn al-'As

(١٦٤)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرُوْ اَوْلَا دَكُمْ بِالصَّلٰوةِ وَهُمْ اَبْنَاءُ سَبْعِ سِنِيْنَ وَاضْرِبُوْ هُمْ عَلَيْهَا وَهُمْ اَبْنَاءُ عَشْرٍ وَّفَرِّقُوْا بَيْنَهُمْ فِى الْمَضَاجِعِ.

164. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama muroo auladakum bis'salaati wahum abna'u sab'i sineena waz'ribuhum alaiha wahum abnau ashriv wafar'riqu bainahum filmazaji'i.

164. The Apostle of Allah said, "Order your children to pray when they are seven years old. And when they attain the age of ten, you can resort to corporal punishment to bring them round to pay attention to prayer. At this age their beds should also be segregated".

Exposition: The instruction given here to *the Ummah* in connection with the upbringing of their children is of particular interest. Prayer is the most important in the life of a believer next only to his belief. So on the principle of first things first, the

parents have been directed to teach the way prayer is to be said, and to order them to start praying at the early age of seven. However, if by the age of ten, any slackness or aversion is noticed, more stringent measures than mere reminders or remonstration must be adopted. It should be made very clear to them that their negligence or total lack of interest in the matter of this most important devotional act (after belief) is definitely intolerable. In view of the early signs of sex consciousness manifesting themselves in children at this age, the instruction of the Prophet is to separate their beds, distinguishes the heavenly wisdom and fore-sight of the unlettered Prophet. He was far ahead of his own time when psychology and human behaviour were things unheard and undreamt of, and took ordinary mortals centuries to discover and demonstrate.

(١٦٥) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَامَاتَ الْاِنسَانُ اِنْقَطَعَ عَمَلُهٗ اِلَّا مِنْ ثَلَاثٍ، صَدَقَةٍ جَارِيَةٍ اَوْعِلْمٍ يُنْتَفَعُ بِهٖ، اَوْوَلَدٍ صَالِحٍ يَّدْعُوْلَهٗ.
(مسلم۔ابوہریرہؓ)

165. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala iza maatal insanu inqata'a amaluhu illa min salasin, sadaqatin jariyatin au'ilmin yuntafa'u bihi, auwaladin salihin yad'ulahu.

165. The Prophet said, "After his death there is a stop to a person's good deeds. But there are three sources through which reward is credited to his account even after he is dead and gone. One of them is *Sadaqah Jariyah* or the continuing charities. The second is learning and instruction that he leaves behind (for the benifit of the coming generations). And the third is the virtuous offspring left behind by him who pray (all their lives) for the forgiveness of his sins in the life Hereafter.

—*Muslim, Abu Hurairah*

Exposition: *Sadaqah Jariyah* is a *Sadaqah* (charitable act) with continuing benefit such as a source of supply of water for people, particularly in an area of scarcity, or building a rest-house for the travellers or planting trees by the road-side for shade and their fruit, or instituting a library attached to a centre of religious learning, or building a mosque with attached maktabs and madrasahs for early age instruction of believer's children. The second source, open only to those gifted by Allah

with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficene of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

(١٦٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰوٰى يَتِيْمًا اِلٰى طَعَامِهٖ وَشَرَابِهٖ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ الْبَتَّةَ اِلَّا اَنْ يَّعْمَلَ ذَنْبًا لَّا يُغْفَرُ، وَمَنْ عَالَ ثَلٰثَ بَنٰتٍ اَوْ مِثْلَهُنَّ مِنَ الْاَخَوَاتِ فَاَدَّبَهُنَّ وَرَحِمَهُنَّ حَتّٰى يُغْنِيَهُنَّ اللّٰهُ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَوِ اثْنَتَيْنِ؟ قَالَ اَوِ اثْنَتَيْنِ حَتّٰى لَوْ قَالُوْا اَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ اَذْهَبَ اللّٰهُ كَرِيْمَتَيْهِ وَجَبَتْ لَهُ الْجَنَّةُ، قِيْلَ يَارَسُوْلَ اللّٰهِ وَمَا كَرِيْمَتَاهُ؟ قَالَ عَيْنَاهُ.

(مشکوٰۃ۔ابن عباسؓ)

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeman ilaa ta'amihi vasharabihi aujabal lahu lahul jan'natal bat'tata illa ayyamala zambal'la yughfaru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal'lahu lahul jannata faqaala rajulun ya rasulul'lahi avisnataini? qaala ávisnataini hat'ta lau qaalu aw wahidatan laqaala wahidatan waman azhabal lahu karimataihi wajabat lahul jannatu, qiela ya rasulal'lahi wama kariematahu? qaala ainahu.

166. *Abdullah ibn Abbas* reports the Prophet to have said, "The person who took over charge of an orphan and made him share his food and other things, Allah granted his entry to heaven a matter of certainly, unless he becomes guilty of an unpardonable sin. And he who brought up three daughters or sisters under his (loving) care, and imparted beneficial education and training to them persisting with it until such time

with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficene of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

(١٦٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰوٰى يَتِيْمًا اِلٰى طَعَامِهٖ وَشَرَابِهٖ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ الْبَتَّةَ اِلَّا اَنْ يَّعْمَلَ ذَنْبًا لَّا يُغْفَرُ، وَمَنْ عَالَ ثَلٰثَ بَنٰتٍ اَوْ مِثْلَهُنَّ مِنَ الْاَخَوَاتِ فَاَدَّبَهُنَّ وَرَحِمَهُنَّ حَتّٰى يُغْنِيَهُنَّ اللّٰهُ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَوِثْنَتَيْنِ؟ قَالَ اَوِاثْنَتَيْنِ حَتّٰى لَوْ قَالُوْا اَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ اَذْهَبَ اللّٰهُ كَرِيْمَتَيْهِ وَجَبَتْ لَهُ الْجَنَّةُ، قِيْلَ يَارَسُوْلَ اللّٰهِ وَمَا كَرِيْمَتَاهُ؟ قَالَ عَيْنَاهُ.

(مشکوٰۃ۔ابن عباسؓ)

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeman ilaa ta'amihi vasharabihi aujabal lahu lahul jan'natal bat'tata illa ayyamala zambal'la yughfaru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal'lahu lahul jannata faqaala rajulun ya rasulul'lahi avisnataini? qaala ávisnataini hat'ta lau qaalu aw wahidatan laqaala wahidatan waman azhabal lahu karimataihi wajabat lahul jannatu, qiela ya rasulal'lahi wama kariematahu? qaala ainahu.

166. *Abdullah ibn Abbas* reports the Prophet to have said, "The person who took over charge of an orphan and made him share his food and other things, Allah granted his entry to heaven a matter of certainly, unless he becomes guilty of an unpardonable sin. And he who brought up three daughters or sisters under his (loving) care, and imparted beneficial education and training to them persisting with it until such time

as they become independent of him (get happily married), Allah conferred the reward of heaven on him as a matter of obligation. At this (announcement) somebody asked him, "If there are only two (daughters or sisters) whom he patronises"? The Prophet answered, "Two will also entitle him to the same reward". Ibn Abbas goes on to say, "If they had asked him about one (it is most likely) he would have given the same glad tidings for that too". And he who has been deprived of this two good things, under Allah's will and discretion, is assured of an abode in heaven". He was asked to name those two good things and he said, "His two eyes".

—*Mishkat, Ibn Abbas*

Exposition: The most notable thing mentioned in this report is that if a person has been endowed with girls only in the offspring, he should not maltreat them but should bring them up with all the loving care he can bestow on them. He should embellish them with religious instruction and this kind and benevolent treatment should continue until they get married and happily settled in their new homes. One who complies with these instructions, the Prophet has given him the glad tidings of entry to heaven. Similar is the case of a brother with sisters of marriageable age and dependent on him. He should not regard them as a vexatious burden in spite of evil whispers and promptings from among his own people or others of petty nature, or real financial hardship to him and his family. He should educate them and also teach them their faith and charming manners. This should terminate only when they get married.

(١٦٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ اُنْثٰى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا يَعْنِى الذُّكُوْرَ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ.

(ابوداؤد۔ ابن عباسؓ)

167. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kaanat lahu unsaa falam ya'diha walam yuhinha walam yu'sir waladahu alaiha yanizukura adkhalahul lahul jan'nata.

167. The Prophet said, "The person to whom a daughter was born and he did not bury her alive after the manner of *Jahiliyah* (Un-Islam), nor did he look down upon her, nor meted out

preferential treatment to boys in comparison to her, Allah will reward him with heaven.

—*Abu Da' ood Ibn Abbas*

(١٦٨) عَنْ عَائِشَةَ قَالَتْ جَاءَتْنِى امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْأَلُنِى، فَلَمْ تَجِدْ عِنْدِىْ غَيْرَ تَمْرَةٍ وَّاحِدَةٍ، فَاَعْطَيْتُهَا اِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَاكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ مَنِ بْتُلِىَ مِنْ هٰذِهِ الْبَنَاتِ بِشَىْءٍ فَاَحْسَنَ اِلَيْهِنَّ كُنَّ لَهٗ سِتْرًامِّنَ النَّارِ.

(بخاری، مسلم)

168. An Ayeshata qaalat ja'atnim ra'atun wama'ahab natani laha tasa'aluni, falam tajid indie ghaira tamratiw wahidatin, fa'ataituha iyyaha faqasamatha bainab nataiha walam takul minha, summa qaamat fakharajat fadakhalan nabiyyu Sallallahu Alaihi Wasal'lama fahaddasutuhu faqaala manibtuliya min hazihil banati beshai'in fa'ahsana ilaihin'na kun'na lahu sitram minan'nari.

168. '*Ayesha* reports, "A woman came to me one day. She had two little girls with her. She had come to me get something. I had nothing at the time save a single date (fruit). I gave it to her and she divided it between her two daughters, cheerfully ignoring her ownself. When the Prophet came to me after sometime, I told him about that woman and her self-denial in favour of her two daughters". The Prophet said, "Whoever was tried with daughters and he treated them kindly, they will become a curtain shielding him from the fire of hell".

—*Bukhari, Muslim*

Exposition: A person whom Allah gives daughters alone, they too are an endowment, a gift from Him. He wants to see how the parents treat these girls who are neither capable of adding to the family resources with their earnings, nor can live long with them (parents) for service. And the finer sex becoming a means of enhancement of the family's muscle power is out of question. If inspite of these apparent disadvantages, they treat them affectionately, they (the parents) have come out successful in their trial and the girls shall become a recommendation in the matter of their salvation.

(١٦٩) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ اَبَاهُ اَتٰى بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ اِنِّیْ نَحَلْتُ ابْنِی هٰذَا غُلَامًا کَانَ لِیْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَکُلَّ وَلَدِکَ نَحَلْتَهٗ مِثْلَ هٰذَا؟ فَقَالَ لَا، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَارْجِعْهُ وَفِیْ رِوَایَةٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَفَعَلْتَ هٰذَا بِوَلَدِکَ کُلِّهِمْ؟ قَالَ لَا، قَالَ اتَّقُوا اللّٰهَ وَاعْدِلُوْا فِیْ اَوْلَادِکُمْ فَرَجَعَ اَبِیْ فَرَدَّ تِلْکَ الصَّدَقَةَ، وَفِیْ رِوَایَةٍ قَالَ فَلَا تُشْهِدْنِیْ اِذًا، فَاِنِّیْ لَا اَشْهَدُ عَلٰی جَوْرٍ، وَفِیْ رِوَایَةٍ قَالَ اَیَسُرُّکَ اَنْ یَّکُوْنُوْا اِلَیْکَ فِی الْبِرِّ سَوَاءً؟ قَالَ بَلٰی، قَالَ فَلَا اِذًا.

(بخاری، مسلم)

169. Aninnu'manibni Basheerin anna abahu ataa bihi rasulal'lahi Sallallahu Alaihi Wasal'lama, faqaala inni nahal'tubni haaza ghulaman kaana lie faqaala rasulul'lahi Sallal'lahu Alaihi Wasal'lama akul'la waladika nahal'tahu misla haaza? faqaala la, faqaala rasulul'lahi Sallallahu Alaihi Wasal'lama far'ji'hu, wafie riwayatin faqaala rasulul'lahi Sallal'lahu Alaihi Wasal'lama afa'alta haaza biwaladika kul'lihim? qaala la, qaalat'taqullaha va'adiloo fie auladikum faraja'a abie faradda tilkas sadaqata, wafi rivayatin qaala fala tushhidni izan, fa'inni la ashhadu alaa jaurin, wafie riwayatin qaala ayusur'ruka ayyakoonu ilaika filbir'ri sawa'an? qaala balaa, qaala fala izan.

169. ***Nu'ma., bin Basheer*** **reports, "My father went to the Prophet and I was with him. He said, "O Apostle of Allah! I had a slave and gave it to this son of mine". The Prophet asked, "Have you given one (slave to every one of your sons"? He (my father) said, "No" then the Prophet said to him, "Take the slave back from this son". According to another report he Prophet said, "Have you meted out the same treatment to every one of your sons"? He (my father) said, "No." To this the Prophet said, "Fear Allah and practise equality in your dealings with them," My father came home and took back this *Sadaqah* from the slave.**

A yet another (third) report tells us that the Prophet said, "Then do not make me a witness. I would not be a witness to injustice". A fourth report says that the Prophet said, "Do you like that all the sons treat you kindly"? My father said, "Yes". The Prophet said, "Don't do it then".

—Bukhari, Muslim

Exposition: This tradition instructs us that we should treat our progeny on equal terms or it will be a grave injustice. Moreover, such preferential treatment will create friction and those ignored shall nurse a grudge against the father and favoured ones, rather sibling rivalry comes into lay in all such situations of favouritism even if it is unwitting.

(١٧٠)عَنْ اُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ هَلْ اَجْرٌ لِّیْ فِیْ بَنِیْ اَبِیْ سَلَمَةَ اَنْ اُنْفِقَ عَلَیْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا؟ اِنَّمَا هُمْ بَنِیَّ فَقَالَ نَعَمْ لَكِ اَجْرُمَااَنْفَقْتِ عَلَیْهِمْ.

(بخاری۔مسلم)

170. An Ummi Salamata qaalat qultu ya rasu'lal'lahi hal ajrul lie fie banie abie salamata an unfiqa alaihim walastu bitarikatihim haakaza wahaakaza? in'nama hum baniyya faqaala na'am laki ajru ma anfaq'ti alaihim.

170. ***Umme Salmah*** **reports "I asked the Prophet, "Shall I be entitled to reward (from Allah) for spending (my substance) on the sons of Abu Salmah. I cannot leave them to wander about the streets, going from door to door, for, afterall they are my sons". The Prophet said, "Whatever you spend on them, you will be rewarded for it".**

—Bukhari, Muslim

Exposition: Abu Salmah was the first husband of Umme Salmah. After his death she was wedded to the Prophet. She had asked the Prophet about extending a helping hand to her sons by Abu Salmah who had no one to support and look after them.

(١٧١) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنَا وَامْرَاَةٌ سَفْعَاءُ الْخَدَّیْنِ كَهَاتَیْنِ یَوْمَ الْقِیٰمَةِ وَاَوْمَا یَزِیْدُبْنُ زُرَیْعٍ اِلَى الْوُسْطٰى وَالسَّبَّابَةِ، اِمْرَاَةٌ اٰمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَّجَمَالٍ حَبَسَتْ نَفْسَهَا عَلٰى یَتَامَاهَا حَتّٰى بَانُوْااَوْمَاتُوْا.

(ابوداؤد۔عوف بن مالکؓ)

171. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana wa'amra'atun safa'ul khad'daini kahataini yaumalqiyamati wauma yazidubnu zurai'in ilal'vustaa was'sabbabati, imra'atun aamat min zaujiha zatu mansabiw' wajamalin habasat nafsaha alaa yatamaha hat'ta baanu aumatu.

171. The Prophet said, "I and the withered woman will be like these two fingers of mine on Doomsday (Yazeed bin Zari while relating this tradition pointed to his own index and middle fingers). She is the woman who became a widow and not withstanding her nobility and physical charms (hence having many sisntors) restrained herself from a second marriage for the sake of her orphaned children until they part or die".

—Abu Da' ood 'Auf ibn Malik

Exposition: This tradition related the case of a widow who has children and despite fair chances of a second marriage, abstains from it for the sake of her orphans who would otherwise be wasted for lack of support and proper care. The young widow sacrifices herself (repressing her passions) and does existence somebohow (leading a life without colour), guarding her modesty and chastity. Such a woman will be the recipient of the unique honour of closeness to the Prophet in the next world (as a compensation for her sacrifice).

(۱۷۲)اِنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَلَا اَدُلُّكُمْ عَلٰی اَفْضَلِ الصَّدَقَةِ اِبْنَتُكَ مَرْدُوْدَةً اِلَیْكَ لَیْسَ لَهَا كَاسِبٌ غَیْرُكَ.

(ابن ماجہ۔ سراقہؓ بن مالک)

172. Innan'nabiy'ya Sallallahu Alaihi Wasal'lama qaala alaa adul'lukum alaa afzalis'sadaqati ibnatuka mar'doodatan ilaika laisa laha kasibun ghairuka.

172. The Prophet said, "Shall I tell you about the best Sadaqah? It is (the support of your daughter that has been sent back to you and there is no one to feed her from his own earnings".

—Ibn Majah, Suraqah bin Malik

Exposition: There are cases where some girls, due to their ugliness or some physical deformity or some other hitch like poverty of parents or lack of education and culture, fail to catch a husband or get divorced. They find themselves helpless with none to come to their rescue save their parents. And if they receive these rejected girls of theirs with open arms, it will not only be in the fitness of things but a *Sadaqah* (a charitable act) worthy of reward by Allah. And it is to this *Sadaqah* or good turn to one's own flesh and blood that the Prophet has called our attention.

7. RIGHTS OF THE ORPHANS

(۱۷۳) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَنَا وَ کَافِلُ الْیَتِیْمِ لَہٗ وَلِغَیْرِہٖ فِی الْجَنَّۃِ ھٰکَذَا، وَاَشَارَ بِالسَّبَّابَۃِ وَالْوُسْطٰی وَفَرَّجَ بَیْنَھُمَا.

(بخاری، سہل بن سعدؓ)

173. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana waka filul yateemi lahu walighairihi filjan'nati hakaza, wa'ashara bis'sab'babati walwustaa wafar'raja bainahuma.

173. The Apostle of Allah said, "I and the guardian of an orphan and guardian of other needy and helpless shall be like this in heaven". And saying this he pointed it with his middle and index fingers, keeping a little gap betweeen them.

—*Bukhari, Sahl bin Sa'd*

Exposition: The Prophet encouraged people to help this most helpless class of society and in greatest need of protection and support in other ways. He gave them (the supporters of orphans) the glad tidings. of nearness to him in heaven, not only those coming to the aid of orphans but other types of helpless persons like the sick, the disabled, the old and infirm and the like.

(۱۷۴) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ خَیْرُ بَیْتٍ فِی الْمُسْلِمِیْنَ بَیْتٌ فِیْہِ یَتِیْمٌ یُحْسَنُ اِلَیْہِ، وَشَرُّ بَیْتٍ فِی الْمُسْلِمِیْنَ بَیْتٌ فِیْہِ یَتِیْمٌ یُسَاءُ اِلَیْہِ.

(ابن ماجہ، ابو ہریرہؓ)

174. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairu baitin filmuslimeen baitun fiehi yateemun yuhsanu ilaihi, washar'ru baitin filmuslimeena baitun fiehi yateemun yusa'u ilaihi.

174. The Prophet said, "Of the Muslim houses the best house is that in which there is an orphan and he or she is treated kindly. And the worst of the Muslim houses is one in which there is an orphan and he or she is maltreated.

(١٧٥) اِنَّ رَجُلًا شَكَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهٖ قَالَ اِمْسَحْ رَاْسَ الْيَتِيْمِ وَاَطْعِمِ الْمِسْكِيْنَ.

(مشکوٰۃ۔ابوہریرہؓ)

175. Inna rajulan shaka ilan nabiyyi Sallallahu Alaihi Wasal'lama qaswata qalbihi qaala imsaha ra'asalyateemi wa'atimil miskeen.

175. Somebody complained to the Prophet about the hardness of his heart. The Prophet said to him, "Pass your hand affectionately over the head of the orphan and feed the poor and the needy".

—*Mishkat, Abu Hurairah*

Exposition: The report tells us that the cure of an abominable state of man's mind, hard-heartedness, lies in particularly taking to deeds of affection and mercy, coming to the aid of the needy and the utterly helpless, meeting their every need that is making their lives miserable. Passing one's hand affectionately over the head of the orphan has been used figuratively and means feeding, clothing and teaching them their faith and amiable manners.

(١٧٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّیْ اُحَرِّجُ حَقَّ الضَّعِيْفَيْنِ الْيَتِيْمِ وَالْمَرْاَةِ.

(نسائی۔خویلد بن عمرؓ)

176. Qaala Rasulul'lahi Sallal'lahi Alaihi Wasal'lama al'lahum'ma innie uhar'riju haqqa za'ifainil yateemi wal'mar'ati.

176. The Prophet said, "O Allah, my Lord and Cherisher! I adjudge most sacred the right of two weak sections of society, the orphans and the women".

—*Nas'i, Khuwailid bin 'Umar*

Exposition: This style of expression of the Prophet is most impressive, whereby he instructed people to respect the rights of the orphans and the women. In the pre-Islamic world or the age of *Jahiliyah* (Un-Islam) these two sections of soiciety were the worst oppressed groups. The orphans were maltreated and their rights were usurped. Similar was the condition of women in their society. They had hardly any rights. not even ordinary human rights, and were treated like chattel.

(١٧٧) اِنَّ رجُلًا اَتَى النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ فَقِيْرٌ لَّيْسَ لِىْ
شَىْءٌ وَّلِىْ يَتِيْمٌ، فَقَالَ كُلْ مِنْ مَّالِ يَتِيْمِكَ غَيْرَ مُسْرِفٍ وَّلَا مُبَادِرٍ وَّلَا مُتَاثِّلٍ.
(ابوداؤد)

177. Inna rajulan atan'nabiyya Sallallahu Alaihi Wasal'lama faqaala in'ni faqirul laisa lie shai'un walie yateemun, faqaala kul mim'mali yateemika ghaira musrifiv wala mubadiriv wala muta'asil'lin.

177. A certain person came to the Prophet and said to him, "I am indigent, having nothing of the worldly goods and (at the same time) guardian of an orphan (with property of his own). (May I under these conditions take my own subsistence from his substance"?) The Prophet said, "Yes, you can take it from the property of the orphan under your care, provided you do not resort to extravagance and are very quick with it. Nor should you manipulate it so as to soon have property of your own".

—*Abu Da'ood*

Exposition: The guardian of an orphan if he is well-off, according to the Quran, should take nothing from his ward's property for himself. But in case he is resourceless and the orphan has property of his own, the guardian for his services of bringing him (or her) up under his care, his education and training, looking after his property and improving it, can charge to it his own remuneration within reasonable limits only. But it would not be permissible for him to devour the property of the orphan before he comes of age and can take charge of it. Neither can he utilize the property under his management to create one for himself also. Those who are dishonest and heedless of Allah's wrath, through clever mavoeuring make the orphan's property their own long before he is able to handle it himself. In other cases they squander it, devouring it long before their poor wards become major and can get out of their clutches.

In Surah Nisa' (Q.IV) Allah has given the same injunctions that have been related in the tradition. The Quran says:

وَلَا تَاْكُلُوْهَا اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ.

But consume it not wastefully, nor in haste, against their growing up. If the guardian is well off, let him claim no remuneration . But if he is poor, let him have for himself what is just and reasonable. (Qur'an IV:6).

(١٧٨) عَنْ جَابِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مِمَّا اَضْرِبُ يَتِيْمِي؟ قَالَ مِمَّا كُنْتَ ضَارِبًا مِنْهُ وَلَدَكَ غَيْرَ وَاقٍ مَالَكَ بِمَالِهٖ وَلَا مُتَأَثِّلًا مِّنْ مَالِهٖ مَالًا. (معجم طبرانی)

178. An Jabirin qaala qultu ya rasulal'lahi mim'ma azribu yateemi? qaala mim'ma kunta zaribam minhu waladaka ghaira waqim malaka bimalihi wala muta'as sil'lam mim'malihi malan.

178. ***Jabir*** **reports tha the asked the Prophet, "On what grounds I can beat the orphan under my guardianship"? The Prophet said, "The same for which you can beat your own progeny. But I warn you against making property for yourself at his cost.**

—Mu'jam Tabrani

Exposition: A person can beat his own progeny for the sake of their education and training, also their discipline, Similarly, the orphan can be beaten to teach him his religion, and good manners. Beating children off and on unreasonably is against the way of the Prophet. Moreover beating an orphan is a great sin.

8. THE RIGHTS OF THE GUEST

(١٧٩) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ. (بخاری۔ مسلم۔ ابوہریرہؓ)

179. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kana yuminu bil'lahi wal'yaumil aakhiri fal'yukrim zaifahu.

179. The Prophet said, Those who believe in Allah and the Doomsday must honour their guests.

—Bukhari Muslim, Abu Hurairah

(١٨٠) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ جَائِزَتُهٗ يَوْمٌ وَّلَيْلَةٌ وَّالضِّيَافَةُ ثَلٰثَةُ اَيَّامٍ فَمَا

بَعْدَ ذٰلِکَ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَحِلُّ لَهُ اَنْ يَّثْوِیَ عِنْدَهُ حَتّٰی يُحْرِجَهُ.

(بخاری۔ مسلم۔ خویلد بن عمرؓ)

180. Inna Rasulul'lahi Sallal'lahu Alaihi Wasal'lama qaala man kana yu'minu bil'lahi walyaumil aakhiri falyuk'rim zaifahu ja'izatuhu yaumun walailatun wazziyafatu salaasatu ay'yamin fama ba'da zaalika fahuwa lahu sadaqatun wala yahil'lu lahu ay'yaswiya indahu hat'ta yuhrijahu.

180. The Prophet said, "Those who believe in Allah and the Last Day, should entertain their guests. The first day is that of entertainment with special attention, when the guest should be treated to the best vituals that the host can provide (of course within his means). And hospitality is for three days (it is not, however, morally binding on the host to maintain the first day's standard of entertainment for the guest on the second and third day also), And after three days whatever the host does for the guest will be *Sadaqah* from him. And it is not proper for the guest to prolong his stay until the host becomes hard-pressed and harassed (because of the lack of means to enterain him).

— Bukhari, Muslim, Khuwailid bin'Umar

Exposition: This tradition has instructions for the conduct of the host as well as the guest. The host has been directed to entertain his guest which is not limited to feed him sumptuously but also demands that he should greet him with open countenance, and look to his other needs and comforts besides spending sometime with him so that he may not feel neglected or, bored due to loneliness. And the guest has been instructed that when he visits any one, he should avoid becoming vexatious to his host by his prolonged stay. A report of Muslim further elucidates this tradition in which the Prophet said, "It is not permitted to any believer to stay with his brother (as his guest so long) that he becomes distressing to him". People asked him, "O Apostle of Allah! How can he distress him"? The Prophet said, "By prolonging his stay indefinitely when the host is left with nothing to entertain him".

9. THE RIGHTS OF THE NEIGHBOUR

(۱۸۱) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ. وَاللّٰهِ لَا يُؤْمِنُ، وَاللّٰهِ لَا يُؤْمِنُ. قِيْلَ مَنْ يَا رَسُوْلَ اللّٰهِ، قَالَ الَّذِیْ لَا يُؤْمَنُ جَارُهُ بَوَائِقَهُ.

(بخاری۔ مسلم۔ ابوہریرۃؓ)

181. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama la yu'minu val'lahi la yu'minu, val'lahi la yu'minu. Qeela man ya rasoolal'lahi? qaalal lazie la yu'manu jaruhu bava'iqahu.

181. The Prophet said, "By Allah! He is bereft of belief (repeating it thrice)". He was asked, "O Apostle of Allah! Who is bereft of belief"? The Prophet said, "He whose neighbours are not immune from his harassment".

—*Bukhari, Muslim, Abu Hurairah*

(١٨٢) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَازَالَ جِبْرِيْلُ يُوْصِيْنِي بِالْجَارِ حَتّٰى ظَنَنْتُ اَنَّهٗ سَيُوَرِّثُهٗ.

(متفق علیہ۔ عائشہؓ)

182. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama ma zala jibrielu yusieni bil'jari hat'taa zanan'tu an'nahu sayuvar'risuhu.

182. The Prophet said, "Jibril (Gabriel) kept regularly stressing upon me kind treatment of the neighbour until I came to think that the neighbour shall be made the inheritor of his neighbour".

—*Unanimous, 'Ayeshah*

(١٨٣) عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْمُؤْمِنُ بِالَّذِيْ يَشْبَعُ وَجَارُهٗ جَائِعٌ اِلٰى جَنْبِهٖ.

(مشکوٰۃ)

183. Anibni Ab'basin qaala samietu Rasulal'lahi Sal'lal'lahu Alaihi Wasal'lama yaqoolu laisal mu'minu bil'lazie yashba'u vajarahu ja'iun ilaa janmbihi.

183. *Ibn Abbas* reports that I heard the Prophet saying, "He is not believer who gorges himself with food while his next door neighbour goes to steep hungry".

—*Mishkat*

(١٨٤) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَااَبَاذَرٍّ اِذَا طَبَخْتَ مَرَقَةً فَاَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيْرَانَكَ.

(مسلم)

184. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya aba zarrin iza tabakhta maraqatan fa'aksir ma'aha vata'ahad jieranaka.

184. The Prophet said to *Abu Zarr,* "O Abu Zarr! When your prepare broth, add some more water to it to look after the needs of your neighbours".

—*Muslim*

(١٨٥) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَانِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ.

(بخاری۔ مسلم۔ ابو ہریرہؓ)

185. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya nisa'al muslimmate la tah'qiranna jaratun lijaratiha walau farsina shatin.

185. The Prophet said, "O ye believing women! None of you should despise anything in offering as a gift to your neighbour. Offer it even if it is a goat's hoof."

—*Bukhari, Muslim, Abu Hurairah*

Exposition: It is generally the mentality of the women that they abhor sending petty gifts to their neighbours. They want to impress them by sending something above the ordinary. That is why the Prophet has directed not to hesitate sending ordinary gifts to them. And If such gifts are received from neighbours they should be thankfully received, neither despised nor criticised.

(١٨٦) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ اِنَّ لِيْ جَارَيْنِ فَاِلٰى اَيِّهِمَا اُهْدِيْ؟ قَالَ اِلٰى اَقْرَبِهِمَا مِنْكِ بَابًا.

(بخاری)

186. An Ayeshata qaalat qultu ya Rasulal'lahi inna lie jaraine fa'ilaa ay'yihima uhdie? qaala ilaa aqrabihima minki baban.

186. *'Ayeshah* reports that she asked the Prophet, "I have two neighobours. Which of them is more entitled to my gifts"? The Prophet said, "The neighbour whose door is closer to your own door".

—*Bukhari*

Exposition: The circle of neighbourhood extends to forty houses around, and the one whose door is nearest to one's own door deserves greater attention (both in regard and service in need).

(١٨٧) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يُحِبَّهُ اللّٰهُ وَرَسُوْلُهُ فَلْيَصْدُقْ حَدِيْثَهُ اِذَا حَدَّثَ، وَلْيُؤَدِّ اَمَانَتَهُ اِذَائْتُمِنَ وَلْيُحْسِنْ جِوَارَمَنْ جَاوَرَهُ.

(مشکوٰۃ۔عبدالرحمٰن بن ابی قرادؓ)

187. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama man sar'rahu ay'yuhibbahul lahu varasu'luhu fal'yasduq hadisahu iza haddasa, wal'yu'addi amanatahu iza tumina valyuhsin javara man javarahu.

187. The Prophet said, "Whoever likes that Allah and His Apostle should love him, should, when he speaks, utter only truth, and when something is entrusted to his care, he should return it to its owner intact. And he should treat his neighbours kindly".

—Mishkat, Abdul Rahman bin Abi Qarad

(١٨٨) قَالَ رَجُلٌ يَّارَسُوْلَ اللّٰهِ اِنَّ فُلَانَةَ تُذْكَرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ اَنَّهَا تُؤْذِى جِيْرَانَهَا بِلِسَانِهَا قَالَ هِىَ فِى النَّارِ، قَالَ يَارَسُوْلَ اللّٰهِ فَاِنَّ فُلَانَةَ تُذْكَرُ قِلَّةُ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَاَنَّهَا تَصَدَّقُ بِالْاَثْوَارِ مِنَ الْاِقِطِ وَلَا تُؤْذِىْ بِلِسَانِهَا جِيْرَانَهَا، قَالَ هِىَ فِى الْجَنَّةِ.

(مشکوٰۃ۔ابوہریرہؓ)

188. Qaala rajulun ya Rasulal'lahi inna fulanata tuzkaru min kasrati salatiha vasiyamiha vasadaqatiha ghaira an'naha tu'zie jiera naha bilisaniha qaala hiya finnari, qaala ya Rasulal'lahi fa'inna fulanata tuzkaru qil'latu siyamiha wasadaqatiha wasalatiha wa'anaha tasaddaqu bilasvari minaliqiti wala tu'zie bilisaniha jiranaha, qaala hiya filjan'nati.

188. Somebody reported to the Prophet that such and such woman is very much given to supererogatory prayers, supererogatory fasting and is generous in the matter of *Sadaqah*. And she is well known for these good deeds. But she is also the cause of distress to her neighbours with her rather foul tongue". The Prophet said, "She shall end up in hell". That same person said again, "O Apostle of Allah! It is said about such and such woman that she does not strive much by way of supererogatory prayer and fasting but gives away pieces of cheese as *Sadqaha*. But she has no such evil reputation as

vexing her neighbours with her tongue (has no foul tounge). The Prophet said, "She will be rewarded with an abode in heaven".

—Mishkat, Abu Hurairah

Exposition: The first woman shall go to hell since she violated the rights of the servants of Allah. It is the right of the neighbour to remain in peace at the hands of the neighbours. She failed in this duty to the neighbours and did not ask them for forgiveness during their life time. She must be consigned to hell under the unchanging Divine Law of Retribution.

(۱۸۹) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيٰمَةِ جَارَانِ.

(مشکوٰۃ۔عقبہ بن عامرؓ)

189. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama aw'walu khasmaini Yaumal Qiyamati ja'rani.

189. The Prophet said, "The first two persons appearing before the Divine Court of Justice, on Doomsday, shall be two neighbours".

—Mishkhat, Uqbah bin 'Amir

Exposition: The first case of (the violation of) the rights of the servants of Allah being put up for hearing on the Day of Reckoning is a clear indication of their great importance, having priority in the sight of Allah even over those of His own. And among the servants of Allah, neighbours have a degree of priority over the general run of people around us. The two parties in this case must be neighbours who wronged and oppressed each other (or at least one of them was the tormentor). So their case becomes all the more serious and hence the first to be put up for hearing and decision. It is enough to send a shudder down our spines when taking stock of our own behaviour with our neighbours?

10. THE RIGHTS OF THE NEEDY AND THE INDIGENT

(۱۹۰) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ يَوْمَ الْقِيٰمَةِ يَاابْنَ اٰدَمَ اِسْتَطْعَمْتُکَ فَلَمْ تُطْعِمْنِیْ قَالَ يَارَبِّ کَيْفَ اُطْعِمُکَ وَاَنْتَ رَبُّ الْعٰلَمِيْنَ؟ قَالَ اَمَا عَلِمْتَ اَنَّهٗ اسْتَطْعَمَکَ عَبْدِیْ فُلَانٌ فَلَمْ تُطْعِمْهُ؟ اَمَا عَلِمْتَ اِنَّکَ لَوْ اَطْعَمْتَهٗ لَوَجَدْتَّ ذٰلِکَ عِنْدِیْ يَاابْنَ اٰدَمَ اِسْتَسْقَيْتُکَ فَلَمْ

تَسْقِنِیْ، قَالَ یَا رَبِّ کَیْفَ اَسْقِیْکَ وَاَنْتَ رَبُّ الْعٰلَمِیْنَ؟ قَالَ اسْتَسْقَاکَ عَبْدِیْ فُلَانٌ فَلَمْ تَسْقِہٖ اَمَ اِنَّکَ لَوْ سَقَیْتَہٗ لَوَجَدْتَّ ذٰلِکَ عِنْدِیْ.

(مسلم۔ ابوہریرہؓ)

190. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama innal laha azza vajal'la yaqoolu yaumal qiyamati ya'bna aadamais tat'amtuka falam tut'imni qaala ya yarab'bi kaifa ut'imuka wa'anta rabbul aalameen? qaala ama alimta an'nahus tat'amaka abdie fulanun falam tut'imhu? ama alimta in'naka lau at'amtahu lawajatta zaalika indi yabna aadama istasqaituka falam tasqini, qaala ya'rabbi kaifa asqeeka wa'anta rabbul aalameen? qaalastasqaka abdie fulanun falam tasqihi ama innaka lausaqaitahu lavajatta zaalika indie.

190. The Apostle of Allah said, "Allah, the Mighty and Exalted will say on Doomsday, "O son of Adam! I asked thee for food but thou didst not give it to Me". The person (thus addressed) will say, "O my Lord and Cherisher! How could I feed Thee when Thou art the Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of My servants asked thee for food but thou didst not feed him? Dost thou not know if thou had not fed him, thou wouldst have found it here with Me". "O son of Adam! I asked thee for water, but thou didst not give it to Me". The person (interrogated) will say, "O my Lord and Cherisher! How could I give Thee water to drink when Thou art the Cherisher of the Worlds"? Allah will say to him, "Such and such of my servants asked thee for water but thou didst not give it to him. Hadst thou given it to him, thou wouldst have found it here with Me".

—Muslim, Abu Hurairah

Exposition: This tradition brings to light the fact that feeding the hungry and giving water to the thirsty is worthy of great reward. It is a means of getting closer to Allah.

(۱۹۱)قَالَ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَفْضَلُ الصَّدَقَۃِ اَنْ تُشْبِعَ کَبِدًا جَائِعًا.

(مشکوٰۃ۔ انسؓ)

191. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama afzalus sadaqati an tushbi'a kabidan ja'i'an.

191. The Apostle of Allah said, "The best *Sadaqah* (a charitable deed) is to feed a hungry person to his entire satisfation".

— *Mishkat, Anas*

(۱۹۲) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُّحْرَقٍ. (مشکوٰۃ)

192. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ruddus sa'ila valau bizilfim muhraqin.

192. The Apostle of Allah said, "Do not turn away a beggar from your door empty-handed. Let it be a burnt hoof, if there is nothing else that can be given to him".

—*Mishkat*

Exoposition: Offering something to a beggar, however paltry, is better than flat refusal. Giving to the beggar at your door the least little bit that you are able to spare at the moment will be some consolation to both the giver and the receiver. The last resort is a kind word and an apology from you for your inability to help him. Turning him away from your door without it, or worse still, a harsh word, would be hard hearted- ness. The beggar usually brings in Allah. the Lord of bounties. as intercessor, putting his request to you in His name. So you should have regard for this fact to avoid displeasure of Allah.

(۱۹۳) قَالَ النَّبِيُّ صَلَّى اللّٰهُ وَسَلَّمَ لَيْسَ الْمِسْكِيْنُ الَّذِى يَطُوْفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ والتَّمْرَتَانِ وَلٰكِنِ الْمِسْكِيْنُ الَّذِىْ لَا يَجِدُ غِنًى يُغْنِيْهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ وَلَا يَقُوْمُ فَيَسْأَلَ النَّاسَ. (بخاری۔ مسلم)

193. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama laisal miskienul lazie yatufu alan'nasi tarudduhul' luqmatu val'luqmatani wat'tamratu wat'tamratani walakinil miskienul lazie la yajidu ghinain yughniehi wala yuftanu lahu fayutasad'daqa alaihi wala yaqoomu fayas'alan nasa.

193. The Prophet said, "An indigent and needy person is not he who goes (begging) from door to door and returns with a morsel or two, but the really indigent and needy are those who

do not possess enough to meet their needs (and yet refrain from begging). Peopple are unable to discern their lack of means (from their outward calm and dignified demeanour), and hence fail to approach them with *Sadaqah* being used to those begging importunately which these self-respecting servants of Allah can never bring themselves to.

—Bukhari, Muslim

Exposition: Through this tradition the Muslim Ummah has been instructed that they should look for those poor and needy persons who though badly stricken by chill penury their sense of self-respect, dignity and honour does not let them reveal their real miserable condition to any one. They neither adopt postures of meekness nor stretch their hand like professional beggars.

Searching out such really poor self respecting persons and helping them (secretly) is an act of charity of a very high order.

(۱۹۴) قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّاعِیْ عَلَی الْاَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِیْ سَبِيْلِ اللّٰهِ وَاَحْسَبُهٗ قَالَ وَكَالْقَائِمِ الَّذِیْ لَا يَفْتُرُ وَكَالصَّائِمِ الَّذِیْ لَا يُفْطِرُ.

(بخاری۔مسلم۔ابوہریرہؓ)

194. Qaalan'nabiy'yu Sallallahu Alaihi Wasal'lamas sa'ie alal'armalati val'miskieni kalmujahidi fie sabielil'lahi va'ahsabuhu qaala vakalqaa'imil lazie la yafturu vakas sa'imil lazie la yuftiru.

194. The Prophet said, "The peson striving to promote the interests of the windows the indigent and the needy is like one who fights in the way of Allah, and like one who stands before Allah the whole night and is not tired and like the fasting person who does not eat during the day".

—Bukhari, Muslim, Abu Hurairah

11. THE RIGHTS OF THE SERVANTS

(۱۹۵) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمَمْلُوْكِ طَعَامُهٗ وَكِسْوَتُهٗ وَلَا يُكَلَّفُ مِنَ الْعَمَلِ اِلَّا مَا يُطِيْقُ.

(مسلم۔ابوہریرہؓ)

195. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

lilmamlooki ta'amuhu vakisvatuhu vala yukal'lafu minal amali il'la ma yutiqu.

195. The Prophet said, "The right of the slave is this that he should be fed and clothed and charged with work according to his capacity".

—*Muslim, Abu Hurairah*

Exposition: The word used in the Arabic original is Mamluk which means slave, both male and female. Slavery was an accepted institution and like so many other *Jahili* (Un-Islamic) societies, the activities of the Arab society would have come to a standstill without this active section of miserably toiling men and women. They were neither properly fed nor clothed and forced to drudge like beasts of burden -even worse. At the advent of Islam this oppressed class was present in Arab society, doing existence at sub-human level but running the machinery smoothly to the entire satisfaction of the masters. Show of dissastisfaction or attempt to run away meant inhuman torture. even losing life.

The Prophet was sorely grieved and he and his companions did all that was in their limited power to lessen the oppression and tyranny and relieve the pain and anguish around him. Any attempt at abotition of slavery would have wrought havoc with the existing world-wide social order. So he instructed the Muslim society to treat their brethren in their charge at the human level, to feed them what they themselves ate and clothe them with the clothes they themselves put on. And also that they should take work from them according to their capacity. In case it was beyond that limit readily offering a helping hand was also emphasised. Their emancipation as an act of charity as also as an expiation for so many major sins was another means of their release from bondage.

Similar treatment should be meted out to the permanant (salaried regular employees), servants who stay with the master day and night. The treatment the servent should receive is vividly brought out by the report of Abu Qulabah, a companion. Abu Qulabah says that a certain person went to the companion of the Prophet, Salman Farsi, when he was a governor; He saw that he (the Governor of a large Muslim territory) was kneading dough. He asked him, "What is that you are doing"? (Why was he engaged in that household chore)?

Salman said to him: "I have sent out my servant on an errand. So I did not like to burden him with two tasks, running an errand and doing household chores at one and the same time".

(١٩٦) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْوَانُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ اَيْدِيْكُمْ، فَمَنْ جَعَلَ اللّٰهُ اَخَاهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّايَاْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَايُكَلِّفُهُ مِنَ الْعَمَلِ مَايَغْلِبُهُ، فَاِنْ كَلَّفَهُ مَايَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ.

(بخاری، مسلم، ابوہریرہؓ)

196. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ikhvanukum ja'alahumul lahu tahta aiydeekum, faman ja'alal'lahu akhahu tah'ta yadaihi fal'yut'imhu mim'ma ya'akulu, valyulbishu mim'ma yalbasu, vala yukal'lifuhu minal'amali ma yaghlibuhu, fa'in kal'lafahu ma yaghlibuhu falyu'inhu alaihi.

196. The Apostle of Allah said, "The salve girls and salves are your brethren whom Allah has given you (for service). You should feed and clothe them as you feed and clothe yourselves, and should not take work from them beyond their capacity. And if you have burdened them with tasks too much for them, you should give them a helping hand in it".

—Bukhari, Muslims Abu Hurairah

(١٩٧) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَاصَنَعَ لِاَحَدِكُمْ خَادِمُهٗ طَعَامَهٗ ثُمَّ جَاءَهٗ بِهٖ وَقَدْ وَلِيَ حَرَّهٗ وَدُخَانَهٗ فَلْيُقْعِدْهُ مَعَهٗ فَلْيَاْكُلْ، فَاِنْ كَانَ الطَّعَامُ مَشْفُوْهًا قَلِيْلًا فَلْيَضَعْ فِيْ يَدِهٖ مِنْهُ اُكْلَةً اَوْاُكْلَتَيْنِ.

(مسلم۔ابوہریرہؓ)

197. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza sana'a li'ahadikum khadimuhu ta'amahu sum'ma ja'ahu bihi vaqad vali yahar'rahu vadukhanahu fal'yuqidhu ma'ahu fayakul fa'in kanat'ta'amu mashfuhan qaleelan falyaza'a fie yadihi minhu uklatan au uklataini.

197. The Apostle of Allah said, "If the servant of any one of you cooks food for him and serves it to him, he should invite him to partake of it with him at the same table. For, it was he who

had to put up with the heat and smoke (of the hearth). But in case the food is not sufficient for both of them, he should give (something) from it".

—*Muslim, Abu Hurairah*

(١٩٨) عَنْ اَبِىْ بَكْرِ الصِّدِّيْقِ رَضِىَ اللّٰهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ سَيِّءُ الْمَلَكَةِ، قَالُوْ يَارَسُوْلَ اللّٰهِ اَلَيْسَ اَخْبَرْتَنَا اَنَّ هٰذِهِ الْاُمَّةَ اَكْثَرُ الْاُمَمِ مَمْلُوْكِيْنَ وَيَتَامٰى؟ قَالَ نَعَمْ فَاَكْرِمُوْهُمْ كَكَرَامَةِ اَوْلَادِكُمْ وَاَطْعِمُوْهُمْ مِمَّا تَاْكُلُوْنَ.

(ابن ماجہ)

198. An Abie Bakris siddiqi razial'lahu anhu qaala, qaala rasulal'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata say'yi'ul malakati, qaalu ya rasu'lal'lahi alaisa akhbartana an'na hazaihil um'mata aksarul umami mamlukeena vayatama? qaala na'am fa'akrimuhum kakaramati auladikum va'at'imuhum mim'ma ta'kuloona.

198. ***Abu Bakr Siddiq*** **reports the Prophet to have said, "One, who misuses his authority over his slave, shall not enter heaven". The people (around) asked him, "O Apostle of Allah! Have you not told us that orphans and slaves in this** ***Ummah*** **(of our) will be far greater in number than in other Ummahs"? The Prophet said, "Yes, (I have told you that.) So treat them like your own children and give them the same food that your eat".**

—*Ibn Majah*

(١٩٩) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهَبَ لِعَلِيٍّ غُلَامًا فَقَالَ لَاتَضْرِبْهُ فَاِنِّىْ نُهِيْتُ عَنْ ضَرْبِ اَهْلِ الصَّلٰوةِ، وَقَدْ رَاَيْتُهُ يُصَلِّىْ.

(مشکوٰۃ۔ابوامامہؓ)

199. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama vahaba li'aliy'yin ghulaman faqala la tazribhu fa'inni nuhietu an zar'bi ah'lis salaati, vaqad ra'aituhu yusal'li.

199. The Prophet gifted Ali a slave and said to him, Do not beat him, for I have been Prohibited to beat those who pray. And I have seen him praying".

—*Mishkat, Abu Hurairah*

12. THE RIGHTS OF THE FELLOW TRAVELLER

(۲۰۰)قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ سَيِّدُالْقَوْمِ خادِ مُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَّمْ يَسْبِقُوْهُ بِعَمَلٍ اِلَّاالشَّهَادةُ.

(مشکوٰۃ۔ سہل بن سعدؓ)

200. Qaala Rasu'lul'lahi Sallallahu Alaihi Wasal'lama say'yidul qaumi khadimuhum faman sabaqahum bikhidmatil lam yasbiqoohu bi'amalin il'lash shahadata.

200. The Prophet of Allah said, "The chief (ruler) of the people is one who serves them. One who excels in the service of his people, no one can outstrip him save through mratyrdom".

—Mishkat, Sahl Ibn Sa' d

Exposition: The person who has been travelling with a caravan, should serve the fellow travellers and look to their comforts in every possible manner. It is an act worthy of great reward. Only laying down one's life in the way of Allah can entitle a person to greater reward (than service to fellow travellers).

(۲۰۱)عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ قَالَ بَيْنَمَا نَحْنُ فِىْ سَفَرٍ اِذْ جَاءَهُ رَجُلٌ عَلٰى رَاحِلَةٍ فَجَعَلَ يَصْرِفُ وَجْهَهُ يَمِيْنًا وَّشِمَالًا فَقَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهٖ عَلٰى مَنْ لَّا ظَهْرَ لَهُ وَمَنْ كَانَ فَضْلُ زَادٍ فَلْيَعُدْ بِهٖ عَلٰى مَنْ لَّا زَادَلَهُ، قَالَ فَذَكَرَمِنْ اَصْنَافِ الْمَالِ حَتّٰى رَأَيْنَا اَنَّهُ لَا حَقَّ لِاَحَدٍ مِّنَّا فِى الْفَضْلِ.

(مسلم)

201. An Abie Sa'eedil khudriy'yi qaala bainama nahnu fie safarin iz ja'ahu rajulun alaa rahilatin faja'ala yasrifu vajhahu yamienan vashimalan faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama man kana ma'ahu fazlu zahrin fal'ya'ud bihi alaa mal'la zahra lahu vaman kana fazlu zadin falya'ud bihi alaa mal la zada lahu, qaala fazakara min asnafil mali hat'ta ra'aina an'nahu la haq'qa li'ahadim min'na fil'fazli.

201. ***Abu Sa'eed Khudri*** **reports that once while we were on a**

journey, a certain person driving a camel, came to the Prophet and looked around. The Prophet said, "He who has an extra mount, should give it to one who has none. and those having more food than they need, should give it to those who have none, "Abu Sa'eed Khudri goes on to say, "The Prophet named many forms of worldly goods in this context until we came to understand that none of us had any right to anything in his possession more than his own bare needs".

—*Muslim*

Exposition: The person who came to the Prophet and looked about but said nothing was needy and wanted that those present there should extend a helping hand to him. However, his self-respect did not allow him to beg for help.

(٢٠٢) قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ تَكُوْنُ اِبِلٌ وَّبُيُوْتٌ لِّلشَّيٰطِيْنِ، فَاَمَّا اِبِلُ الشَّيٰطِيْنِ فَقَدْ رَأَيْتُهَا يَخْرُجُ اَحَدُكُمْ بِنَجِيْبَاتٍ مَعَهُ قَدْ اَسْمَنَهَا فَلَايَعْلُوْ بَعِيْرًا مِّنْهَا وَيَمُرُّ بِاَخِيْهِ قَدِانْقَطَعَ بِهٖ فَلَا يَحْمِلُهُ وَاَمَّا بُيُوْتُ الشَّيٰطِيْنِ فَلَمْ اَرَهَا.

(ابوداؤد۔ سعید بن ابی ہند عن ابی ہریرہؓ)

202. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama takoonu ibilun vabuyutul lish'shayatieni, fa'am'ma ibilush'shayateeni, faqad ra'aituha yakhruju ahadukum benajibatin ma'ahu qad asmanaha fala ya'lu ba'eeram minha vayamur'ru bi'akheehi qadin qata'a bihi fala yahmiluhu va'am'ma buyutush shayateeni falam araha.

202. The Apostle of Allah said, "Some camels are satan's share and so are some houses. I have seen Satan's camels. One of you comes out with a large number of she-camels whom he has fatterned. He passes by a brother of his without a mount but does not offer him a lift on one of his spare animals. As for Satan's houses, I have not seen them".

—*Abu Da'ood, Sa'eed bin Abi Hind, Reported by Abu Hurairah*

Exposition: Satan's houses mentioned here, are those built by people without need, only to show off their opulence. The Prophet had not seen such houses because at that time such showy houses had not been built in Arabia. However, in later periods, our ancestors saw them and we in our own time find them sprawling everywhere.

This craze for show of wealth and an equllay unsatiable thirst for fame, has manifested itself in every age. The Quran tells us that people in the distant past, like Thamud at great cost and effort, carved them out of solid rocks for which they had no use save show of cultural splendour and their unvivalled sculptural skill in that age. Later Egyptians built *Ahrams* or breath-taking pyramids, the resting places of their demi-god rulers to demonstrate their grandeur as well as their own marvellous achievement in architecture in the form of these grand mausoleums. They too are Satan's houses.

In our own times too, the governments and the moneyed ones build grand showy buildings everywhere, five star hotels, grand stadia, high towers (Eiffel), even revolving turrets, sky-scrapers, all Satan's houses, while teeming millions of the deprived sections of society can never have a roof over their heads.

(۲۰۳)عَنْ مُعَاذٍ قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوْا الطَّرِيْقَ فَبَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنَادِيًا يُّنَادِيْ فِي النَّاسِ اَنَّ مَنْ ضَيَّقَ مَنْزِلًا اَوْ قَطَعَ الطَّرِيْقَ فَلَا جِهَادَلَه.

(ابوداؤد)

203. An Mu'zin qaala ghazaw na ma'an nabiyyi Sallallahu Alaihi Wasal'lama fazayyaqan nasul manazila vaqata'ut tarieqa faba'asan nabiy'u Sallallahu Alaihi Wasal'lama munadiyain yunadie fin'nasi an'na man zay'yaqa manzilan auqata'at tarieqa fala jihadalahu.

203. *Mu'az* reports, "We went out for a Ghazwah (armed struggle in the way of Allah). (While camping) people (unwittingly occupied large a space) and did not leave enough room for others to move about freely, even barring passage at places. The Prophet sent out some one to announce on his behalf that those who make the place crowded or block the passages shall deprive themselves of the reward of *Jihad*.

—*Abu Da'ood*

Exposition: The tradition tells us that the mujahids had occupied larger spaces for their own stay which resulted in narrowing of passages between enclosures (tents). So the Prophet had it proclaimed that those who had given up the

comforts of their own houses and were out on a sacred mission in the way of Allah, should not seek spacious enclosures for themselves but only to the extent of their bare needs so that their companions are not inconvenienced for want of space for themselves or open passages to move about.

13. VISIT TO THE SICK

(۲۰۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عَزَّوَجَلَّ يَقُوْلُ يَوْمَ الْقِيٰمَةِ يَاابْنَ اٰدَمَ مَرِضْتُ فَلَمْ تَعُدْنِيْ قَالَ يَارَبِّ كَيْفَ اَعُوْدُكَ وَاَنْتَ رَبُّ الْعٰلَمِيْنَ؟ قَالَ اَمَ عَلِمْتَ اَنَّ عَبْدِيْ فُلَانًا مَّرِضَ فَلَمْ تَعُدْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْعُدْتَّهٗ لَوَجَدْتَّنِيْ عِنْدَهٗ.

(مسلم ابوہریرہؓ)

204. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na az'za vajal'la yaqoolu yaumal qiyamati yabna aadama mariztu falama ta'udni qaala ya rabbi kaifa auduka va'anta rab'bul alameen? qaala ama alimta an'na abdie fulanam mariza falam ta'udhu ama alimta an'naka lau ut'tahu lavajat'tani indahu.

204. The Apostle of Allah said, "Allah, the Mighty, Supereme, will say on the Day of Judgement, "O son of Adam! I was sick and thou didst not visit Me (to enquire about My health). He will say, "O my Lord and Cherisher! How could I enquire about Thy Health, when Thou art the Lord and Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of my servants fell ill and thou didst not visit him. Hadst thou visited him (in his sick-bed) thou wouldst have found Me near him".

—*Muslims, Abu Hurairah*

Exposition: Visit to the sick is not a casual and formal visit to a sick person and asking about his health. Rather, the real meaning of this visit is that the visitor should also see to it that in case there is little that is being done by way of proper treatment due to lack of means, he shoud arrange for it. And if he (the patient) has the capacity to meet the expenses of medication, but there is no one to look after him, something should be done to meet the need of nursing and running petty errands in this behalf.

(۲۰۵) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ عُوْدُوْ الْمَرِيْضَ وَاَطْعِمُوْا الْجَائِعَ وَفُكُّوا الْعَانِيَ.

(بخاری۔ابوموسیٰؓ)

205. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama oodul marieza va'atimul ja'ia vafukkul aniya.

205. The Apostle of Allah instructed us, "Visit the sick, feed the hungry and manage release of the prisoner".

—Bukhari, Abu Musa

(۲۰۶) كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدِمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ اَسْلِمْ، فَنَظَرَ اِلٰى اَبِيْهِ وَهُوَ عِنْدَهُ فَقَالَ اَطِعْ اَبَاالْقَاسِمِ فَاَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ اَلْحَمْدُلِلّٰهِ الَّذِى اَنْقَذَهُ مِنَ النَّارِ.

(بخاری۔انسؓ)

206. Kaana ghulamun yahoodiyyun yakhdim u n ' n a biyya Sallallahu Alaihi Wasal'lama famariza fa'atahun nabiyyu Sallallahu Alaihi Wasa'lama ya'uduhu, faqa'ada inda ra'sihi faqaala lahu aslim, fanazara ilaa abaihi vahuwa indahu faqaala atie abal qasimi fa'aslama, fakharajan nabiy'yu Sallallahu Alaihi Wasal'lama vahuwa yaqoolu alhamdu lil'lahil lazie anqazahu minan'nari.

206. A Jewish boy used to serve the Prophet. When once he fell ill, the Prophet went to visit him. He sat near the head of the (sick) and asked him to enter the fold of Islam. He looked towards his father, standing close by. He (the boy's father) said to the boy), "Do as Abul Qasim (Muhammad Sallallahu Alaihi Wasal'lam) bids you". So he accepted Islam. After that the Prophet came out of his house saying, "I am grateful to Allah that He saved him (the Jewish boy) from the fire of hell".

—Bukhari, Anas

Exposition: Friends and foes alike were acquainted with the pure, sweet and benevolent nature of the Prophet. All the Jews were not hostile to him. The Jew mentioned in this tradition had personal contact with the Prophet and as a token of good will, had sent his son to serve him (the Prophet).

(۲۰۷) قَالَ ابْنُ عَبَّاسٍ مِنَ السُّنَّةِ تَخْفِيْفُ الْجُلُوْسِ وَقِلَّةُ الصَّخَبِ فِي الْعِيَادَةِ عِنْدَالْمَرِيْضِ.
(مشکوٰۃ)

207. Qaalabnu Ab'basin minas' sun'nati takhfiful julusi vaqul'latus sakhabi fil'iyadati indal mariezi.

207. ***Abdullah Ibn Abbas*** **says that to sit quietly when visiting a sick person (not to trouble him with hubbub and noise) and making one's visit brief is the way of the Prophet.**

—*Mishkat*

Exoposition: The latter part of the tradition (brief visit) is a general instruction for such visits. But in case of a close friend of falling ill, if the visitor feels that his company has a favourable effect on the patient, he may stay longer.

14. OBLIGATIONS OF ONE MUSLIM TO ANOTHER

(۲۰۸) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حِجَّةِ الْوَدَاعِ اَلَا اِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ دِمَاءَ كُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ. كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِيْ بَلَدِكُمْ هٰذَا فِيْ شَهْرِكُمْ هٰذَا اَلَاهَلْ بَلَّغْتُ؟ قَالُوْ نَعَمْ، قَالَ اَللّٰهُمَّ اشْهَدْ ثَلَثًا، وَيْلَكُمْ اَوْ وَيْحَكُمْ اُنْظُرُوْ لَا تَرْجِعُوْا بَعْدِيْ كُفَّارًا يَّضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
(بخاری، ابن عمرؓ)

208. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama fie hij'jatal vada'i a'la in'nal laha har'rama alaikum dima'kum va'amvalakum va'arazakum kahurmati yaumikum haza fie baladikum haza fie shahrikum haza'u ala hal bal'laghtu? qaalu na'am, qaala al'lahum'mash had salasa, vailakum au vaihakum unzuru la tarji'u ba'di kuffaran yazribu ba'zukum riqaba ba'zin.

208. The Prophet on the occasion of his last pilgrimage (after which he departed) addressing his Ummah said, "Listen to me attentively! Allah has declared that your blood, property and honour are sacrosanct (their violation is prohibited), the same as this day, this month and this city are sacred. Attention

please! Have I conveyed (the divine message) to you"? The audience (with one voice) replied, "You have". The Prophet said, "O Allah! Be Thou also witness over it that I have conveyed the message to the Ummah." This he repeated thrice. Again he continued, "Hark! ye people! Do not take to the ways of the unbelievers, that (like them) your too start beheading one another".

—*Bukhari, Ibn 'Umar*

(٢٠٩) عَنْ جَرِيرِ بْنِ عَبْدِاللّٰهِ قَالَ بَايَعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ عَلٰى إِقَامِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكٰوةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.
(بخاری۔ مسلم)

209. An Jariribni Abdil'lahi qaala ba ya'su rasulal'lahi Sallallahu Alaihi Wasa'lama alaa iqamis'salati va'ita'iz'zakati van'nushi likul'li muslim.

209. *Jareer bin Abdullah* says, "I took oath of allegiance at the hands of the Prophet on establishing regular prayers, paying *Zakat,* and well-wishing by every Muslim".

—*Bukhari, Muslim*

Exposition: The word used in the Arabic original is Bai'at, a derivative of Bai' meaning to sell for a price or make a convenant. So a person taking oath of allegiance on anybody's hand actually makes a pledge that he would persevere with this pledge throughout his life. Jareer made a convenant with the Prophet on three things: praying with all its conditions, paying *Zakat* and dealing with the Muslim brethren on the basis of kindness and affection and well-wishing, never resorting to fraud. In this way the tradition determines the normal mutual relations among Muslims.

(٢١٠) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِيْنَ فِيْ تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكٰى عُضْوٌ تَدَاعٰى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى.
(بخاری۔ مسلم، نعمان بن بشیر)

210. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama taral mominiena fie tarahumihum vatavad'dihim vata'atufihim

kamasalil jasadi. izashtakaa ouzuvun tada'a lahu sa'irul jasadi bis'sahari valhum'ma.

210. The Apostle of Allah said, "You will find Muslim, in the matter of mutual kindness and love and being favourably inclined towards one another just like the human body, that when one part of it is afflicted with disease, the rest of the organs, in sympathy with it, suffer from fever and sleeplessness".

—Bukhari, Muslim No'man bin Basheer

Exposition: The Prophet in giving the example of the body, did not say that the Muslims should sympathize with their brethren only when they are afflicted with any trouble or calamity but stated it as a regular and abiding trait of their Character that you will always find them sympathetically and affectionately inclined towards one another.

(٢١١)قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، ثُمَّ شَبَّكَ بَيْنَ اَصَابِعِهٖ.

(بخاری۔ مسلم۔ ابوموسیٰؓ)

211. Qaalan'nabiy'yu Sallallahu Alaihi Wasal'lamal muminu lilmumini kalbunyani yashuddu ba'azuhu ba'azan, summa shab'baka baina asabi'ih.

211. The Prophet said, "A Muslim for another Muslim is like a building one part of which supports another. Then he demonstrated it by inter-twining the fingers of one hand with those of the other".

—Bukhari, Muslim, Abu Moosa

Exposition: In this tradition Muslim society has been likened to a compact building in which bricks are firmly held together. The Muslims too must remain closely and firmly united. Again, the way every individual brick supports and strengthens the other bricks, they (the Muslims) too must be a source of support and strength to one another. Moreover, the scattered bricks, when they come together and are firmly cemented take the shape of a strong building, the secret of the power and strength of the Muslims also lies in their unity. If they remain like

scattered bricks any gust of wind, any rapid current of water would scatter them further in a state of helplessness. (That is what the anti-Muslim forces are doing in the present day world). Lastly by inter-twining his fingers of one hand with those of the other, he demonstrated the maxim that unity is strength.

(۲۱۲)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ مِرْاٰةُالْمُؤْمِنِ وَالْمُؤْمِنُ اَخُوالْمُؤْمِنِ يَكُفُّ عَنْهُ ضَيْعَتَهُ وَيَحُوْطُهُ مِنْ وَّرَائِهٖ.

(مشکوٰۃ۔ابوہریرہؓ)

212. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal muminu mir'aatul mumini valmuminu akhulmumini yakuffu anhu zai'atahu vayahutuhu miv vara'ihi.

212. The Apostle of Allah said, "A Muslim is the mirror of another Muslim. He rescues him from ruination and protects him and his interests behind his back".

—Mishkat, Abu Hurairah

Exposition: A Muslim is a mirror for another Muslim means that he regards his Muslim brother's distress his own and should be thoroughly staken in spirit when he finds him in trouble, pain and anguish, and anxiously running to his aid to romove it as early as possible. The words of another tradition are: "Every one of you is the mirror of his brother. So if he finds him in trouble he should remedy it. Similarly, like a mirror that reflects the true image of any object in front of it, if he observes any infirmity in his brother, he should strive to remove it as he would do to remove a weakness of his own.

(۲۱۳)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْصُرْ اَخَاکَ ظَالِمًا اَوْ مَظْلُوْمًا، فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَنْصُرُهٗ مَظْلُوْمًا فَكَيْفَ اَنْصُرُهٗ ظَالِمًا؟ قَالَ تَمْنَعُهٗ مِنَ الظُّلْمِ فَذٰلِکَ نَصْرُکَ اِيَّاهُ.

(بخاری،مسلم۔انسؓ)

213. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama unsur akhaka zaliman au mazlooman, faqaala rajulun ya Rasulal'lahi ansuruhu mazlooman fakaifa ansuru zaliman? qaala tamna'uhu minaz'zulmi fazalika nasruka iy'yahu.

213. The Prophet said, "Come to the aid of your brother whether he is the opressor or the oppressed".

(Hearing these words from him) somebody said to him, "O Apostle of Allah! I will (certainly) help him in case he is the oppressed (party). But how can I help an oppressor? (I am at loss to understand)"? The Prophet said, "Restrain him from further oppression. That is the way of helping him (the opressor)".

— Bukhari, Muslim Anas

Exposition: The opening words of the tradition are those rifle in the pre-islamic Arab society where national and tribal prejudices ruled and every one considered it just and proper to come to the aid of his brother even if they happened to be the aggressor, and the aggrieved was an alien. No body ever cared to give a serious thought to the iniquity involved in this maxim and its practice.

With the advent of Islam the earthly values gave way entirely to the heavenly (divine) values. And it was then that the Prophet gave the same words quite a different interpretation as stated here in this traditon.

(۲۱۴) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ اَخُوالْمُسْلِمِ لَا يَظْلِمُهٗ وَلَا يُسْلِمُهٗ، وَمَنْ كَانَ فِيْ حَاجَةِ اَخِيْهِ كَانَ اللّٰهُ فِيْ حَاجَتِهٖ، وَمَنْ فَرَجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَجَ اللّٰهُ عَنْهُ كُرْبَةً مِّنْ كُرُبَاتِ يَوْمِ الْقِيٰمَةِ، وَمَنْ سَتَرَمُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ.

(بخاری۔ مسلم۔ ابن عمرؓ)

214. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaalal muslimu akhul muslimi la yazlimuhu vala yuslimuhu, vaman kana fie hajati akhihi kanal lahu fie hajatihi vaman faraja am muslimin kurbatan farajal lahu anhu kurbatam min kurbati yaumil qayamati, vaman satara musliman satarahul lahu yaumal qiyamati.

214. The Apostle of Allah said, "A Muslim is the brother of another Muslim. He neither wrongs him nor leaves him in the lurch. And he whc meets the need of his brother, Allah will come to his aid in the hour of his need. And the person who removes the distress of another Muslim, Allah will relieve him from the distraction of the Day of Reckoning. And the person who connives at the faults of a Muslim (keeps his secrets hidden) Allah will keep his faults hidden on Doomsday".

— Bukhari, Muslim, Ibn 'Umar

Exposition: The last sentence of the tradition determines as to what should be our attitude towards our brethren. And it is this that if a Muslim stumbles into sin, other Muslims should not broadcast it to bring him down in public eye. Rather, they should keep his blemish a well-guarded secret, however, a person who violates the divine injunctions openly, the Apostle of Allah has directed us to expose him. There is no need of conniving at his shameful deeds.

—*Bukhari, Muslim, Anas*

(٢١٥) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِى نَفْسِىْ بِيَدِهٖ لَايُؤْمِنُ عَبْدٌ حَتّٰى يُحِبَّ لِاَخِيْهِ مَايُحِبُّ لِنَفْسِهٖ.

(بخاری، مسلم۔ انسؓ)

215. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama val'lazie nafsie biyadihi la yu'minu abdun hat'ta yuhib'ba liakhihi ma yuhib'bu lenafsihi.

215. The Apostle of Allah said, "By Allah, in whose hand rests my life! No one can be believer until he comes to like for his brother what he likes for himself.

—*Bukhari, Muslim, Anas*

(٢١٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ عِبَادِاللّٰهِ لَاُنَاسًا مَّاهُمْ بِاَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْاَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيٰمَةِ بِمَكَانِهِمْ مِّنَ اللّٰهِ، قَالُوْا يَارَسُوْلَ اللّٰهِ تُخْبِرُنَا مَنْ هُمْ؟ قَالَ هُمْ قَوْمٌ تَحَابُّوا بِرُوْحِ اللّٰهِ عَلٰى غَيْرِ اَرْحَامٍ بَيْنَهُمْ وَلَا اَمْوَالٍ يَّتَعَاطَوْنَهَا، فَوَاللّٰهِ اِنَّ وُجُوْهَهُمْ لَنُوْرٌ وَاِنَّهُمْ لَعَلٰى نُوْرٍ، لَا يَخَافُوْنَ اِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُوْنَ اِذَ حَزِنَ النَّاسُ وَقَرَأَ هٰذِهِ الْاٰيَةَ اَلَااِنَّ اَوْلِيَاءَ اللّٰهِ لَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ.

216. Qaala Rasu'lul'lahi Sallallahu Alaihi Wasal'lama in'na min ibadil'lahi la'unasam mahum bi'ambiya'a vala shuhada'a, yaghbituhumul ambiya'u vash'shuhada'u yaumal qiyamati bimakanihim minal'lahi, qaalu ya rasu'lal'lahi tukhbiruna man hum? qaala hum qaumun tahab'bu biruhil'lahi alaa ghairi arhamin bainahum vala amvalin yata'a taunaha, faval'lahi in'na vujuhahum lanurun, va'in'nahum la'alaa nurin, la yakhafoona iza khafan nasu, vala yahzanoona iza hazinan'nasu vqara'a hazihil aayata ala in'na auliya'al lahi la khaufun alaihim vala hum yahzanoon.

216. The Apostle of Allah said, There are some among the servants of Allah who, though neither Prophets nor martyrs, yet Prophets and martyrs will envy their exaltation in the next world". People said to him, "O Apostle of Allah! Who are those people"? The Prophet said, "They will be the people who were not related to one another, nor were they on business terms of give and take, but loved one another on the basis of the Faith of Allah. By Allah! their faces will be radiant and they will be surrounded on all sides by light. They will not have any grief when others will be grieved". And then he recited the following verse of the Quran:

Behold! Verily on the friends of God there is no fear nor shall they griev. (Q.X:62)

Exposition: The word envy used here may create misapprehension. The Arabic word used in the text is *Ghabt* which means to be extremely delighted. But is also used to denote envy and jealousy. Here it has been used in the first sense. What the tradition intends to convey is that just as a teacher is very much delighted and is proud of him when his pupil attains a high (academic) position. Similarly, the prophets and the martyrs who occupy the highest rank in the cadre of the next world, will be highly pleased with the success of these servants of Allah. They, who have come for mention here, their mutual love was based solely on the divine Faith. Blood relationships and business interests did not cement their relations against the manner of the general run of people. Rather, Islam and the sentiment of creating an atmosphere of the Islamic pattern of life had maintained their friendship and comradiere. Such people have been given glad tidings of victory and aid and support in this world and of the abiding reward in the Hereafter (Q.X:64)

(۲۱۷)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَّلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا وَخَيْرُهُمَا الَّذِى يَبْدَأُ بِالسَّلَامِ.

(بخاری۔ مسلم۔ ابوایوب انصاری)

217. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yahil'lu lir'rajuli an yahjura akhahu fauqa salasi layalin yaltaqiyani fayu'rizu haza va yu'rizu haza vakhairu humal lazie yabda'u bis'salami.

217. The Apostle of Allah said, "It is not permitted to a person to remain cut off from his brother for more than three nights, so that when they pass by each other, should turn their faces away (not greeting mutually, not being on speaking terms). And the better of the two is he who is the first to greet (his brother)".

—Bukhari, Muslim, Abu Ayyub Ansari

Exposition: It is possible for two Muslims to fall out with each other and they may not be on speaking terms. But they should not allow this state of strained relations for more than three days. And usually it happens that two persons who are sour with each other but fear Allah's displeasure, after two or three days, are unhappy at heart and long to patch up and befriend their angry brother once again, And utlimately one of them, (more God-fearing and more kind-hearted than the other) by priority in greeting ends this Satanic sourness. So the excellence of the one advancing and greeting first has been stated in this as well as in other traditions.

(۲۱۸) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِیَّاکُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَکْذَبُ الْحَدِیْثِ، وَلَا تَحَسَّسُوْا وَلَاتَجَسَّسُوْا، وَلَا تَنَاجَشُوْا، وَلَا تَبَاغَضُوْ، وَلَا تَدَابَرُوْ، وَکُوْنُوْ عِبَادَاللّٰہِ اِخْوَانًا۔
(بخاری۔ مسلم۔ ابوہریرہؓ)

218. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yakum vaz'zan'na fa'in'naz zan'na akzabul hadiesi, vala tahas'sasu, vala tajas'sasu, vala tana jashu, vala tabaghazu, vala tadabaru, vakoonu ibadal'lahi ikhwanan.

218. The Apostle of Allah said, "Abstain from suspicion and mistrust. For, whatever is said with mistrust is the worst nor try to watch secretly *Tajassus*, nor indulge in Tanajush, nor nurse malice one another. Become the true servants of Allah live as (loving) brother of one another".

Exposition: Certain words in this tradition need elucidation:
1. *Tajassus* -means eaves-droping with a view to find out the secrets of other people. What the Prophet meant is that to overhear somebody to use it against him and to bring him low in the sight of others is contraditory to belief and faith.

2. *Tanajush* : is associated with business and has the sense of brokerage. The broker and trader come to a secret mutual

agreement that the former shall give higher and higher bids in an auction only to entice other bidders who the real purchasers.

3. *Tabaghuz* : to bear malice and nurse grudge against somebody looking for an opportunity to harm him.

4. The fourth words is *Tadabur* which means to be hostile and also to cut oneself off from anyone.

(٢١٩) صَعِدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادٰى بِصَوْتٍ رَفِيْعٍ فَقَالَ يَا مَعْشَرَ مَنْ اَسْلَمَ بِلِسَانِهٖ وَلَمْ يُفْضِ الْاِيْمَانُ اِلٰى قَلْبِهٖ لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوْهُمْ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ فَاِنَّهٗ مَنْ يَّتَّبِعْ عَوْرَةَ اَخِيْهِ الْمُسْلِمِ يَتَّبِعِ اللّٰهُ عَوْرَتَهٗ وَمَنْ يَّتَّبِعِ اللّٰهُ عَوْرَتَهٗ يَفْضَحْهُ وَلَوْ فِيْ جَوْفِ رَحْلِهٖ.

(ترمذی۔ابن عمرؓ)

219. Sa'ida Rasulul'lahi Sallallahu Alaihi Wasal'lamal mimbara fanadaa bisautin rafie'in faqaala ya ma'shara man aslama bilisanihi valam yufzil eemanu ilaa qalbihi la tuzul muslimeena vala tu'ay'yiru hum vala tat'tabie'u auratihim fa'in'nahu man yat'tabi aurata akhihil mulslimi yat'tabi'il'lahu auratahu vaman yat'tabi'il'lahu auratahu yafzah'hu valau fie jaufi rahlihi.

219. The Prophet ascended the pulpit and said loudly, "O ye pepple who have professed Islam as mere exercise of the tongue and belief has not gone to your hearts (not become a strong conviction), do not cause distress to Muslims (injuring their feelings), nor put them to shame, nor be after fault-finding with them. Those who pursue others doggedly seeking their faults Allah shall pursue their faults. And whom Allah pursues for their faults, He will bring them to ignominy, even if they remain hidden in their houses".

—Trimizi, Ibn 'Umr

Exposition: The hyporcrites harassed the true and pious Muslims is many ways. They dug out the shameful faults of their families of the days of the Jahiliyah (Un-Islam), and broadcast them in society. It is these people (the hypocrites) whom the Prophet has reprimanded. In some other reports it has come for mention that the voice of the Prophet has become so loud that it was heard by housewives in the vicinity of the mosque.

(۲۲۰) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا عَرَجَ بِىْ رَبِّىْ مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَصُدُوْرَهُمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَاجِبْرِيْلُ؟ قَالَ هٰؤُلَاءِ الَّذِيْنَ يَاكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِىْ اَعْرَاضِهِمْ.

(ابوداؤد۔انسؓ)

220. Qaala Rasulul'lahi Sal'lal'lahu Alaihi Wasal'lama lam'ma arajabi rab'bi marar'tu biqaumil lahum az'farun min'nuhasin yakhmishoona vujuhahum vasudooruhum, faqultu man haa'ula'i ya Jibrielu? qaala haa'ula'il'laziena ya kuloona luhuman'nasi vayaqoona fie a'raazihim.

220. The Apostle of Allah said, "When my Lord and Cherisher took me to the heavens, I passed by people who had nails of brass and they were scratching and pinching their faces and breasts. I asked Jibril, "Who are these people"? Jibril replied, "These are the people who devoured other people's flesh and ruined their honour and reputation".

—*Abu Da'ood, Anas*

Exposition: Eating the flesh of someone is back-biting according to the elucidation of the Quran, which was their favourable pastime and is even today, more than ever. They were also badly after their denigration.

(۲۲۱) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، قِيْلَ مَاهُنَّ يَارَسُوْلَ اللّٰهِ؟ قَالَ اِذَالَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَاِذَا دَعَاكَ فَاَجِبْهُ، وَاِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَاِذَا عَطَسَ فَحَمِدَاللّٰهَ فَشَمِّتْهُ، وَاِذَا مَرِضَ فَعُدْهُ، وَاِذَا مَاتَ فَاتَّبِعْهُ.

(مسلم۔ابوہریرہؓ)

221. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama haq'qul muslimi alalmuslimi sit'tun qeela ma hun'na ya rasu'lal'lahi? qaala iza laqietahu fasal'lim alaihi, va'iza da'aka fa'ajibhu, va'izastansahaka fansah lahu, va'iza atasa fahamidal laha fashamit'hu, va'iza mariza fa'udhu, va'iza maata fat'tabi'hu.

221. The Apostle of Allah said, "A Muslim has six obligations to another Muslim". They asked him, "What are they O Apostle of Allah"? He said, "When you meet your Muslim brother, greet, him. And when he invites you accept his invitation. And when he

wants you to be well-wishing by him, do oblige him. And when he sneezes and says *Alhumdulillah* (I thank Allah for sound Health), respond to it. And when he falls ill, visit him and enquire about his health. And when he dies follow his bier".

—Muslim Abu Hurairah

Exposition: 1. Greeting is not mere salutation by making a sign or mere utterance of the words *As-salamu-Alaikum*. Rather is it a proclamation and affirmation of one's intent that "As for me your life, property and honour are safe. I shall not give you any trouble and I pray to Allah for the safety of your Faith and belief May Allah bless you with His Mercy". 2.Response to the sneezing brother is Yarhamukallah (Allah have mercy on you) and make your step firm in obedience to Allah, and you may not fall into an error where-by you may become a laughing stock for others.

(٢٢٢) عَنْ عُقْبَةَبْنِ عَامِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمُسْلِمُ اَخُوالْمُسْلِمِ، لَايَحِلُّ لِمُسْلِمٍ بَاعَ مِنْ اَخِيْهِ بَيْعًا وَّفِيْهِ عَيْبٌ اِلَّا بَيَّنَهُ لَهُ.

(ابن ماجه)

222. An Uqbatabni Amirin qaala samietun nabiy'ya Saliallahu Alaihi Wasal'lama yaqoolul muslimu akhul muslimi, la yahil'lu limuslimin ba'a min akhie'hi bai'av vafiehi aibun il'la bay'yanahu lahu.

222. Uqbah bin 'Amir says that he heard the Prophet saying, "A Muslim is the brother of another Muslim. So a Muslim selling something to a Muslim brother should pointt out clearly, the defect of that substance, if any, (before the conclusion of the deal). Concealment of the defects of an article of trade is not permissible to a Muslim trader".

—Ibn Majah

(٢٢٣) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقِيْلُوْ ذَوِى الْهَيَاتِ عَثَرَاتِهِمْ اِلَّا الْحُدُوْدَ.

(ابوداؤد۔ عائشہؓ)

223. In'nan'nabiy'ya Sallallahu Alaihi Wasal'lama qaala aqeelu zavilhayati asaratihim il'lal hudooda.

223. The Prophet said, "If a Muslim of healthy manners, spotless character, accidentally stumbles into sin, connive at his fault and forgive him excepting the limits set by Allah.

—Abu Da'ood, 'Ayeshah

Exposition: A Muslim who is well known for goodness fear of Allah and obedience to Him by following the divine injunctions, if he casually slips and falls into sin, the Muslim society should not lower his prestige and disgrace him. It is not to be noised abroad. Rather, it should be condemned. However, if he is found guilty of *Hadd* (or limits set by Allah), a crime punishable under the Islamic Shariah such as fornication, theft and the like, it cannot be overlooked.

15. RIGHTS OF NON-MUSLIM CITIZENS

(٢٢٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا مَنْ ظَلَمَ مُعَاهَدًا اَوِانْتَقَصَهٗ اَوْ كَلَّفَهٗ فَوْقَ طَاقَتِهٖ اَوْ اَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيْبِ نَفْسٍ فَاَنَا حَجِيْجُهٗ يَوْمَ الْقِيٰمَةِ.
(ابوداؤد)

224. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala man zalama mu'ahadan avintaqasahu aukal'lafahu fauqa taqatihi au akhaza minhu shai'an bighairi nafsin fa'ana hajijuhu yaumal qiyamati

224. The Apostle of Allah said, "The Muslim who wrongs a Mu'ahad[1], violates his rights or burdens him with heavier tax (Jizyah)[2]

16. RIGHTS OF THE ANIMALS

(٢٢٥) مَرَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَعِيْرٍ قَدْ لَحِقَ ظَهْرُهٗ بِبَطْنِهٖ فَقَالَ اتَّقُوا اللّٰهَ فِيْ هٰذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوْهَا صَالِحَةً وَّاتْرُكُوْهَا صَالِحَةً.
(ابوداؤد۔ سہل ابن الحنظلیہ)

225. Mar'ra Rasulul'lahi Sal'lal'lahi Alaihi Wasal'lama biba'ierin qad lahiqa zahruhu bibatnihi faqaalat taqul'laha fie hazihil baha'imil mu'jamati far'kabuha salihatav vatrukuha salihatan.

225. The Prophet passed by a camel whose belly was almost touching its back (due to prolonged starvation, loss of muscle

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1. and 2. Mu'ahid : A non-Muslim citizen of a Muslim state living under a pledge of loyality guarantees and in the name of Allah His Apostle on payment of a nominal symbolic security tax, *Jizyah* realized only from able-bodied young men. Women, children, old and decrepit, the destitute and monks are all exempt from *Jizya*.

and fat). He said, "Fear Allah in the matter of these dumb creatures. Use them as mounts in good condition and relieve them lively".

—*Abu Da'od, Suhail Ibn-al-Hanzaliah*

Exposition: To keep the domestic animals hungry invites the wrath of Allah. When the master has to take work from them, he should provide them with a little more than their usual maintenance ration. He should not take so much work from them that may leave them half-dead.

(۲۲۶) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ فَدَخَلَ حَائِطًا لِّرَجُلٍ مِّنَ الْاَنْصَارِ فَاِذَا فِيْهِ جَمَلٌ. فَلَمَّا رَاٰى الْجَمَلُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَرْجَرَ وَ ذَرَفَتْ عَيْنَاهُ، فَاَتَاهُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ سَرَاتَهٗ اَىْ سَنَامَهٗ وَذِفْرَاهُ فَسَكَنَ، فَقَالَ مَنْ رَّبُّ هٰذَا الْجَمَلِ؟ لِمَنْ هٰذَاالْجَمَلُ؟ فَجَاءَ فَتًى مِّنَ الْاَنْصَارِ فَقَالَ هٰذَا لِىْ يَارَسُوْلَ اللّٰهِ، فَقَالَ اَفَلَا تَتَّقِى اللّٰهَ فِىْ هٰذِهِ الْبَهِيْمَةِ الَّتِىْ مَلَّكَكَ اللّٰهُ اِيَّاهَا فَاِنَّهٗ يَشْكُوْ اِلَىَّ اَنَّكَ تُجِيْعُهٗ وَتُدْئِبُهٗ.

(ریاض الصالحین)

226. An' Abdil'lahibni Ja'farin razi. fadakhala ha'ital'lirajulim minal ansaari fa'iza fiehi jamalun. falam'ma ra'aljamalun' nabiy'ya Sallallahu Alaihi Wasal'lama jar jarava zarafat aina'hu, fa'atahun nabiy'yu Sallallahu Alaihi Wasal'lama famasaha saratahu ai'sanamahu vazifrahu fasakana, faqaala mar'rab'bu haazal jamali? liman haazal jamalu? faja'a fatam minalansari faqaala haaza lie ya rasu'lal'lahi, faqaala afala tat'taqil'laha fie haazihil bahimatil'lati mal'lakakal'lahu iy'yaha fa'in'nahu yashkoo ilay'ya an'naka tujie'uhu vatuz'ibuhu.

226. *Abdullah ibn Ja'far* reports that the Prophet entered the grove of an Ansari gentleman where he saw a camel tied to a peg. The camel on seeing the Prophet, emitted a piteous sound and tears started rolling down its cheeks. The Prophet approached it and patted its hump and temples and it was pacified. The Prophet asked, "Whose camel is this? Who is the owner of this camel"? At this an Ansari young man came up to him saying. "O Apostle of Allah! This camel is mine". The Prophet said to him, "Do you not fear Allah with regard to this dumb beast, which He has entrusted to your care? This camel was complaining to me (with its tears and piteous sound) that

you keep it hungry, yet take regular work from it".

—*Riyaz-al-Salihin*

(۲۲۷) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرْتُمْ فِى الْخِصْبِ فَأَعْطُوا الْإِبِلَ حَقَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِى السَّنَةِ فَأَسْرِعُوْا عَلَيْهَا السَّيْرَ.

(مسلم۔ابوہریرہؓ)

227. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza safartum filkhisbi faatul ibila haqqaha minal arze waiza safartum fis'sanati fa'asri'u alaihas saira.

227. The Apostle of Allah said, "When you travel in the land in days of verdure, let the camels have their share from the greenery of the land. But when you travel during the dry period when there is hardly a blade of grass on land, drive them at a faster pace".

—*Muslim, Abu Hurairah*

Exposition: Out of kindness to animals of transport the Prophet has instructed here that in the season of plenty these poor animals should be allowed to graze even if the pace of the traveller's progress is hampered. They should not be deprived of their food provided by Allah. But in a year of scanty rainfall when conditions of famine prevail all over the land, they should be driven faster so that they can get to their destination or a halting place for the day quickly and can have some sort of food and water there, rather than go slow and starve on the way longer.

(۲۲۸) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى كَتَبَ الْإِحْسَانَ عَلٰى كُلِّ شَيْءٍ، فَإِذَاقَتَلْتُمْ فَأَحْسِنُوْا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوْا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيْحَتَهُ.

(مسلم۔شداد بن اوسؓ)

228. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'laha tabaraka vata'ala katabal ihsana alaa kul'li shai'in, fa'iza qatal'tum fa'ahsinul qitlata, va'iza zabahtum fa'ahsinuz'zubha valyuhid'da ahadokum shafratahu valyureeh zabiehatahu.

228. The Prophet said, "Allah has made it binding on us that every thing must be done in the best possible manner. When you kill anybody, do it nicely and when slaughtering (a food) animal, it should be in the best way of slaughter. Every one of you should sharpen his knife and the animal to be slaughtered should be afforded quickest relief from agoney. (It should not be left to writhe and wriggle in pangs of death)".

—Muslim, Shaddad bin Aus

(٢٢٩) عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى اَنْ تُصَبَّرَ بَهِيْمَةٌ اَوْ غَيْرُهَا لِلْقَتْلِ.

(بخاری، مسلم)

229. Anibni Umara qaala samietu Rasu'lal'lahi Sallallahu Alaihi Wasal'lama yanha an tusab'bara bahimatun aughairuha lilqat'li.

229. *Abdullah bin 'Umar* says that he heard the Prophet prohibitting a guadruped, a bird or man to be made a target for archery (after being tied securely to a tree, pole or a stone).

—Bukhari, Muslim

(٢٣٠) نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّرْبِ فِي الْوَجْهِ وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

(مسلم جابرؓ)

230. Naha Rasulul'lahi Sallallahu Alaihi Wasal'lama aniz'zarbi filvajhi va'anil vasmi filvajhi.

230. The Prophet has prohibited hitting an animal on the face and branding its face.

—Muslim, Jabir

(٢٣١) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عُصْفُوْرًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَهُ اللّٰهُ عَنْ قَتْلِهٖ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا حَقُّهَا؟ قَالَ اَنْ يَّذْ بَحَهَا فَيَاْكُلَهَا وَلَا يَقْطَعَ رَاْسَهَا فَيَرْمِيَ بِهَا.

(مشکوٰۃ۔ عبداللہ بن عمروؓ بن العاص)

231. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala man qatala usfooran fama fauqaha bighairi haq'qiha salahul'lahu an qat'lihi qeela ya rasu'lal'lahi vama haq'quha? qaala an yaz bahaha fayakulaha vala yaqta'a ra'saha fayarmiya biha.

C

231. The Prophet has said, "Whoever killed a sparrow or an even smaller bird purposelessly, "Allah will call him to account for it, "Allah will call you him to account for it", he was asked "O Apostle of Allah! What is our responsibility about birds"? He replied, "It is their due that they should be slaughtered and eaten and not beheaded and thrown away".

—*Mishkat, Abdullah, bin 'Amr bin 'As*

Exposition: The tradition tells us that hunting and shooting for the purpose of eating the flesh of the kill is allowed. But as a mere pastime or for fun's sake it is prohibited. Hunting for fun is this that after killing (taking a life) its flesh is not eaten but it is thrown away.

(۲۳۲) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَبْدِاللّٰهِ عَنْ اَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ سَفَرٍ فَانْطَلَقَ لِحَاجَتِهٖ فَرَأَيْنَا حُمَّرَةً مَّعَهَا فَرْخَانِ، فَاَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تُفَرِّشُ، فَجَاءَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَّعَ هٰذِهٖ بِوَلَدِهَا؟ رُدُّوْا وَلَدَهَا اِلَيْهَا، وَرَأٰى قَرْيَةَ نَمْلٍ قَدْ حَرَقْنَاهَا قَالَ مَنْ حَرَقَ هٰذِهٖ؟ فَقُلْنَا نَحْنُ، قَالَ اِنَّهٗ لَا يَنْبَغِىْ اَنْ يُّعَذِّبَ بِالنَّارِ اِلَّا رَبُّ النَّارِ.

(ابوداود)

232. An Abdir'rahmaanibni Abdil'lahi an abiehi qaala kun'na ma'a Rasu'lul'lal'lahi Sallallahu Alaihi Wasal'lama fie safarin fantalaqa lihajatihi fara'aina humur'ratam ma'aha farkhani, fa'akhazna farkhaiha, faja'atil humur'ratu faja'alat tufar'rishu, faja'an'nabiy'yu Sallallahu Alaihi Wasal'lama faqaala man faj'ja'a hazihi bevaladiha? rud'du valadaha, ilaiha vara'aa qaryata namlin qad haraqnaha qaala man haraqa haazihi? faqulna nahnu, qala in'nahu la yambaghi an yu'az'ziba bin'nari il'la rab'bun'nari.

232. *Abdur Rahman* reports from his father Abdullah who said, "We were on a journey with the Prophet. He left us for some time. In his absence we saw a bird with two nestlings. We caught hold of them and the bird (their mother began to hover over our heads. By this time the Prophet had come back and (perceiving the bird's distress) said' "Who has caused it pain by

snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

—Abu Da'ood

(۲۳۳)نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيْشِ بَيْنَ الْبَهَائِمِ.

(ترمذی ابن عباس)

233. Nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anit'tahrishi bainal baha'ihim.

233. The Prophet has prohibited inciting the animals to fight with one another as a sport for amusement.

—Tirmizi, Ibn Abbas

(۲۳۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَّمْشِي بِطَرِيْقٍ اِشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيْهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَّلْهَثُ يَأْكُلُ الثَّرىٰ مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هٰذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِىْ كَانَ بَلَغَ بِىْ فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ ثُمَّ اَمْسَكَهُ بِفِيْهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللّٰهُ فَغَفَرَ لَهُ، فَقَالُوْ يَارَسُوْلَ اللّٰهِ وَاِنَّ لَنَا فِى الْبَهَائِمِ اَجْرًا؟ فَقَالَ نَعَمْ فِىْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ.

(بخاری، مسلم۔ابو ہریرہؓ)

234. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama bainama rajulun yamshi bitareeqin ishtad'da alaihil atashu, favajada biran fanazala fieha fasharaba, sum'ma kharaja fa'iza kalbun yalhasu yakulus saraa minal atashi, faqalar rajulu laqad balagha hazalkalba minal atashi mislul'lazi kana balagha bie fanazalal biera famala'a khuffahu sum'ma amsakahu bifihi fasaqal kalba fashakaral'lahu lahu fagafara lahu, faqalu ya rasulal'lahi va'in'na lana fie albaha'imi ajran? faqala na'am fi kul'li zati kabidin rat'batin ajrun.

234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to

snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

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(بخاری، مسلم۔ ابوہریرہؓ)

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234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to

draw water). On coming out he saw a dog that was very thirsty, Lolling out its tongue helplessly and trying to mouth moist earth (in its distraction). That person thought to himself that the dog was as thirsty as he himself had been a little earlier, So he at once got down the well and his leather sock full of water held in his clenched teeth he came up and gave it to the (poor thirsty) dog to quench its thirst. Allah looked upon this kind act of his (to a dumb creature) with approval and absolved him of his sins". The people asked the Prophet, "Is there any reward for showing compassion to animals also"? The Prophet replied, "There is a reward for kind treatment shown to every living creature".

—*Bukhari, Muslim Abu Hurairah*



VI. MORAL EVILS

1. PRIDE

(٢٣٥) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ فَقَالَ رَجُلٌ اِنَّ الرَّجُلَ يُحِبُّ اَنْ يَّكُوْنَ ثَوْبُهٗ حَسَنًا وَّنَعْلُهٗ حَسَنًا، قَالَ اِنَّ اللّٰهَ جَمِيْلٌ وَّيُحِبُّ الْجَمَالَ، اَلْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ.

(مسلم۔ابن مسعود)

235. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata man kana fie qalbihi misqalu zar'ratin min kibrin, faqaala rajulun in'nnar rajula yuhib'bu ay'yakoona saubuhu hasanan vana'aluhu hasanan, qaala in'nnal laha jameelun vayuhib'bul jamala, alkibru batarul haq'qi vaghamtun'nasi.

235. The Apostle Of Allah said, "The person having an iota of pride, (concealed somewhere) in his heart shall not enter heaven". On hearing it, somebody asked, "Man has a natural craving for (the good things of life) fine and shoes. (Is that also pride? And will a person with fine tastes remain deprived of heaven")? The Prophet said, "No (This is no pride). Allah is beautiful and likes beauty (approves of healthy good tastes). Pride means to refuse to bowdown in humble submission and obedience to Allah and holding His servants in contempt.

—Muslim, Ibn Mas'ood

(٢٣٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلَا الْجَعْظَرِيُّ.

(ابوداؤد۔حارثہ بن وہب)

236. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jannatal jaw'wazu valal ja'zariy'yu.

236. The Apostle of Allah said, An arrogant person shall not enter heaven nor a braggart".

—Abu Da'ood, Haritha bin Wahab

Exposition: The words used in the Arabic text are *Jawwaz* and *Ja'zari. Jawwaz* means a presumptuous or haughty person, one with an over-bearing gait, a rascal, a malefactor, a hoarder of wealth and niggardly. And ja'zari means a person having little or nothing of wordly goods but bragging as if he has unlimited treasures in his posseion. And this empty boasting is not limited to material wealth only. There is no dearth of arrogant and boastful persons in the realms of piety, continence and learning and knowledge either.

(۲۳۷)عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ اَزْرَۃُ الْمُؤْمِنِ اِلٰی اَنْصَافِ سَاقَیْہِ، وَلَاجُنَاحَ عَلَیْہِ فِیْمَا بَیْنَ الْکَعْبَیْنِ، وَمَا اَسْفَلَ مِنْ ذٰلِکَ فَفِی النَّارِ، قَالَ ذٰلِکَ ثَلَاثَ مَرَّاتٍ، وَلَا یَنْظُرُ اللّٰہُ یَوْمَ الْقِیٰمَۃِ مَنْ جَرَّاِزَارَہٗ بَطَرًا۔

(ابوداؤد)

237. An Abie Sa'eedi nilkhudriy'yi qaala Sameitu Rasulallahi Sallallahu Alaihi Wasal'lama yaqoolu azratul mu'mini ilaa an'saafi saqaihi, vala junaha alaihi fiema bainahu vabainal ka'baini, vama asfala min zaalika fafin'nari, qaala zaalika salasa mar'ratin, vala yanzurul'lahu yaumal qiyamati man jar'ra iza rahu bataran.

237. *Abu Sa'eed Khudri* reports that he heard the Prophet saying, "The trousers of a a believer comes down to the middle of his shins, (covering only their upper half below the knees). However there is no harm if it is allowed to hang above the ankles. But any part of it below that (covering only ankles) is in hell (Fire), (meaning that it is sinful and punishable). This he repeated thrice (to impress its great importance upon his audience). And then he said, "Allah shall not look on Doomsday (mercifully) at the person dragging his trousers on the ground (as an indication of concealed pride)".

— *Abu Da'ood*

(۲۳۸) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ مَنْ جَرَّثَوْبَہٗ خُیَلَاءَ لَمْ یَنْظُرِ اللّٰہُ اِلَیْہِ یَوْمَ الْقِیٰمَۃِ، فَقَالَ اَبُوْ بَکْرٍ اِزَارِی یَسْتَرْخِی اِلَّا اَنْ اَتَعَاھَدَہٗ، فَقَالَ لَہٗ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّکَ لَسْتَ مِمَّنْ یَّفْعَلُہٗ خُیَلَاءَ

(بخاری۔ابن عمرؓ)

238. Anibni Umara an'nan'nabiyya Sallallahu Alaihi Wasal'lama qaala man jar'ra saubahu khuyala'a lam

yanzuril'lahu ilaihi yaumal qiyamati, faqaala abubakrin izarie yastarkhi il'la an ata'a hadahu, faqaala lahu rasu'lul'lahi Sallallahu Alaihi Wasal'lama in'naka lasta mim'man yafaluhu khuyala'a.

238. ***Ibn 'Umar*** **reports the Prophet to have said, "Whoever drags his lower garment (trousers) on the ground Allah shall not look at him (with mercy) on the Day of Judgement. Abu Bakr Siddiq said to him, "My trousers goes down to the ankles if I do not keep raising it up every now and them (Shall I also be deprived of the Mercy of my Lord and Cherisher")? The Prophet said to him, "No, you are not one of those dragging their trousers haughtily (and so you will not be among those at whom Allah shall not look with Mercy)".**

—Bukhari, Ibn Umar

Exposition: ***Abu Bakr's*** **trousers did not ship because of a bulging tummy, but the reverse of it. his leanness was responsible for it. He had very frail body. The Prophet had said that any one dragging his trousers arrogantly shall remain deprived of the Mercy of Allah, and Abu Bakr had heard and noted it carefully. Although he himself knew that he did not drag his trousers below his ankles out of arrogance, He became anxious all the same. When a person is occupied with thoughtfulness about the security of the life Hereafter, he runs away from even the shadow of disobedience to Allah.**

(۲۳۹) عَنِ ابْنِ عَبَّاسٍ قَالَ كُلْ مَاشِئْتَ وَالْبَسْ مَاشِئْتَ مَاأَخْطَأَتْكَ اثْنَتَانِ سَرَفٌ وَمَخِيلَةٌ.
(بخاری)

239. Anibni Ab'basin qaala kul ma'sheeta valbas ma sheeta ma akhta'atkas natani sarafun vamukhilatun.

239. ***Abdullah Ibn Abbas*** **says, "Eat what you like and drape yourselves as you please provided you are not arrogant and wasteful".**

—Bukhari, Ibn Abbas

2. WRONG-DOING (TYRANNY &OPPRESSION)

(۲۴۰) إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمٰتٌ يَوْمَ الْقِيٰمَةِ.
(متفق علیہ ابن عمرؓ)

240. In'nan'nabiy'ya Sallallahu Alaihi Wasal'lama qaalaz zul'mu zulumaatun yaumal qiyamati.

240. The Prophet said, "Wrong doing (inequity, oppression and tyranny) shall become dreadful darkness for the wrong-doer (opressor and tyrant) on Doomsday".

—*Unanimous, Ibn 'Umar*

(۲۴۱)عَنْ اَوْسِ بْنِ شُرَحْبِيْلٍ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ مَّشٰى مَعَ ظَالِمٍ لِّيُقَوِّيَهٗ وَهُوَ يَعْلَمُ اَنَّهٗ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْاِسْلَامِ. (مشکوٰۃ)

241. An Ausibni Shurahbeelin an'nahu sami'a rasu'lal'lahi Sallallahu Alaihi Wasal'lama yaqulu mam mashaa ma'a zalimil liyuqav'viyahu vahuwa ya'lamu an'nahu zalimun faqad kharaja minal Islami.

241. *Aus bin Shurahbeel* says that he heard the Apostle of Allah saying, "Whoever stands by a tyrant, knowing him well as such, thus enhancing his (tyrant's) support and strength, is outside the fold of Islam".

—*Mishkat*

Exposition: It is one of the infirmities of human nature to seek from other sources what an individual himself is lacking in. Physical superiority, prowess wealth and wits, are some of those distinctions. edndowed more generously upon some than others. Unfortunately, persons gifted with any of these powers, find it very difficult to thank the Lord of all bounties for them and use them properly according to the directions of the bestower. And their misuse opens the door upon iniquity, oppression and tyranny. Their admirers and camp-followers who are also beneficiaries in more ways than one, support them in every move they make, every exploit they undertake, thus becoming a source of strength to them in their nefarious activities. They are, thus partners in wrongful acts of their patrons which have no place in Islam.

(۲۴۲) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَاالْمُفْلِسُ؟ قَالُوْ الْمُفْلِسُ فِيْنَا مَنْ لَّا دِرْهَمَ لَهٗ وَلَا مَتَاعَ، فَقَالَ اِنَّ الْمُفْلِسَ مِنْ اُمَّتِىْ مَنْ يَّاتِىْ يَوْمَ الْقِيٰمَةِ بِصَلٰوةٍ وَّصِيَامٍ وَزَكٰوةٍ وَيَاتِىْ قَدْ شَتَمَ هٰذَا. وَقَذَفَ هٰذَا، وَاَكَلَ مَالَ هٰذَا،

وَسَفَکَ دَمَ هٰذَا، وَضَرَبَ هٰذَا، فَيُعْطٰی هٰذَا مِنْ حَسَنَاتِهٖ، فَاِنْ فَنِيَتْ حَسَنَاتُهٗ قَبْلَ اَنْ يُّقْضٰی مَا عَلَيْهِ اُخِذَ مِنْ خَطٰيٰهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِی النَّارِ.

(مسلم، ابوہریرہؓ)

242. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala atadroona malmuflisu? Qaalul muflisu fiena mal'la dirhama lahu vala mata'a, faqaala in'nalmuflisa min um'mati man yatie yaumal qiyamati bisalaatin vasiyamin vazakatin, vayatie qad shatama haaza. vaqazafa haaza. vakala mala haaza, vasafaka dama haaza, vazaraba haaza, fayu'ta haaza min hasanatihi, fa'in faniyat hasanatuhu qabal an yuqzaa ma alaihi ukhiza min khatayaahum faturihat alaihi sum'ma turiha fin'nari.

242. The Apostle of Allah said, "Do you know who is bankrupt and indigent"? People said to him, "An indigent person in our midst is one who has neither money nor any other worldly goods, "The Prophet said, "The bankrupt of my Ummah is he who will present himself before Allah with his prayers, fasts, and *Zakat* on Doomsday. But along with these (devotional acts) he had abused some one, calumnied some one else, (fraudulently) devoured somebody's property, murdered someone or beaten some one unjustly. So his good deeds shall all be disbursed among his victims, one by one, leaving him high and dry. And when his treasure of good deeds is thus exhausted and some of his victims still remain to be compensated, their evil deeds shall be transfered to the account of their tormentor. And divested of all redeeming factors and laden with the sins of the oppressed, he will be thrown into hell.

Exposition: Through this tradition the Prophet has stressed the importance of the rights of the servants of Allah. So those vehemently striving to do their duty to Allah, must never lose sight of their duty to fellow men whom Allah himself has given priority. In the Quran Allah speaks very briefly of the obligations of man to Himself (the Creator, Lord and Cherisher) but profusely and repeatedly presents to him the right of His servants. And here the Prophet, the benefactor of humanity, warns us that total oblivion or even negligence in his behalf may lay waste all his devotional acts and consign him to hell.

(۲۴۳)قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاکَ وَدَعْوَةَ الْمَظْلُوْمِ، فَاِنَّمَا

يَسْأَلُ اللّٰهَ تَعَالٰى حَقَّهُ وَإِنَّ اللّٰهَ لَا يَمْنَعُ ذَاحَقٍّ حَقَّهُ.

(مشکوٰۃ۔علیؓ)

243. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yaka vadautal mazloomi, fa'in'nama yas'alu ta'laa haq'qahu va'in'nal'laha layamna'u zahaq'qin haq'qahu.

243. The Apostle of Allah said, "Beware of the loud piteous cry of the aggrieved to Allah (for His intervention and relief to himself), since he seeks his due from Him, and Allah does not deprive any one of his due".

—*Mishkat, 'Ali*

Exposition: This tradition warns men against taking upon themselves repercussions of the wrong done to another person. The oppressed is sure to seek redress from the Almighty for the wrong done to him. And Allah, the Just and Fair who does not deprive any one of his due, may chastise him in this life and also in the next. And His punishment here or Hereafter shall be grievous indeed.

3. ANGER

(۲۴۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

(بخاری۔ابوہریرہؓ)

244. Qaala Rasulul'lahi Sallal'lahu Aaihi Wasal'lama laisash shadidu bis'sura'ati in'namash shadidul lazie yamliku nafsahu indalghazabi.

244. The Apostle of Allah said, "Mighty is not one who overcomes others in a wrestling bout. The real mighty is one who is in perfect control of himself in a fit of anger (abstains from doing anything which is abhorrent to Allah and His Apostle).

—*Bukhari, Abu Hurairah*

(۲۴۵) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ مِنَ الشَّيْطٰنِ وَإِنَّ الشَّيْطٰنَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

(ابوداؤد۔عطیہ سعدیؓ)

245. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'ghazaba minash'shaitaani va'in'nash'shaitaana khuliqa minan'nari, va'in'nama tutfa'un'naru bilma'i, fa'iza ghaziba ahadukum falyatawaz'za.

245. The Prophet has said, "Anger is the result of the influence of Satan, who has been created from fire. And fire can be extinguished only with water. So any one who has been angered should perform ablution".

—Abu Da'ood, Atiyah Sa'di

Exposition: The anger that has come for mention here in this and other traditions is that relating to one's own self. As for the anger the enemies of the divine Faith incite in him is laudable. If the enemies of Islam are after the destruction of his Faith, lack of anger would be a sign of the feebleness of his belief in that Faith.

(٢٤٦) إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ.

(مشکوٰۃ۔ابوذرؓ)

246. In'na Rasulal'lahi Sallal'lahu Alaihi Wasal'lama qaala iza ghaziba ahudukum vahuwa qa'imun falyaj!is, fa'in zahaba anhul ghazabu va'il'lafalyaztaji.

246. The Apostle of Allah said, "If any one of you is angered while he is standing, he should sit down. If that pacifies him, so much the better. But failing in that too, he should lie down".

—Mishkat, Abu Zarr

Exposition: The measures to mitigate anger as directed by the Prophet, in this and the preceding tradition are time-honoured. Experience has demonstrated their truth and utility. Common sense and now our knowledge of human Physiology confirm them. Any external provocation, through senses is conveyed to the brain, which, to prepare the body for the reprisal, sends and urgent message to the adrenal glands and consequent profused discharge into the blood stream of their secretion, *adrenalin,* a hormone that constructs samll blood vessels, produces extra energy and other manipulation in various organs of the angered person. He is usually startled into action standing up if he is sitting or lying down. And there is also

a sensation of intense that in the body. So change of posture in the reverse order of the body impulse (animal response) sitting from standing position or even lying down and the cooling action on his nerves in various parts of the body with water are sure to have the desired effect of pacifying him and restoring his sanity.

(۲۴۷) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَارَبِّ مَنْ اَعَزُّ عِبَادِکَ عِنْدَکَ؟ قَالَ مَنْ اِذَا قَدَرَ غَفَرَ.
(مشکوٰۃ۔ابوہریرہؓ)

247. Qaala Rasulul'lahi Sallal'lahu Alaihi Wasal'lama qaala musabnu imrana alaihis salamu ya rab'bi man a'az'zu ibadika indaka? qaala man iza qadara ghafara.

247. The Apostle of Allah said that Moses enquired of Allah, "Who is the dearest person to You among Your servants"? Allah said, "One who forgives despite the power to avenge himself".
—Mishkat, Abu Hurairah

(۲۴۸)قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَزَنَ لِسَانَهٗ سَتَرَ اللّٰهُ عَوْرَتَهٗ وَمَنْ كَفَّ غَضَبَهٗ كَفَّ اللّٰهُ عَنْهُ عَذَابَهٗ يَوْمَ الْقِيٰمَةِ، وَمَنِ اعْتَذَرَ اِلَى اللّٰهِ قَبِلَ اللّٰهُ عُذْرَهٗ.
(مشکوٰۃ۔انسؓ)

248. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man khazana lisanahu sataral'lahu auratahu vaman kaffa ghazabahu kaffal'lahu anhu azabahu yaumalqiyamati, vamani'tazara ilal'lahi qabilal'lahu uzrahu.

248. The Apostle of Allah said, "Whoever restrains his tongue (from speaking against the Truth) Allah shall conceal his faults. And he who keeps his anger under control, Allah shall keep Fire away from him on Doomsday. And one who asks Allah for forgiveness, He will forgive him".
—Mishkat Anas

(۲۴۹) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مِّنْ اَخْلَاقِ الْاِيْمَانِ مَنْ اِذَا غَضِبَ لَمْ يُدْخِلْهُ غَضَبُهٗ فِيْ بَاطِلٍ، وَمَنْ اِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ مِنْ حَقٍّ، وَمَنْ اِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهٗ.
(مشکوٰۃ۔انسؓ)

249. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala

salasum min akhlaqil imani man iza ghaziba lam yudkhilhu ghazabuhu fie batilin, vaman iza razia lam yukhrijhu rizahu min haq'qin, vaman iza qadara lam yata'aza ma laisa lahu.

249. The Prophet said, "Three things are part of a believer's morals. One of them is that when he is angry, it should not incite him to do anything prohibited. The second thing is that when he is happy, his rejoicing should not take him beyond the pale of Truth. And the third is that he should not grab or take by fraudulent means anything belonging to some other person to which he has no right".

—Mishkat, Anas

(۲۵۰) اِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِیْ قَالَ لَا تَغْضَبْ فَرَدَّدَ ذٰلِکَ مِرَارًا قَالَ لَاتَغْضَبْ ۔
(بخاری۔ابو ہریرہؓ)

250. In'na rajulan qaala lin'nabiy'yi Sallal'lahu Alaihi Wasal'lama ausinie qaala la taghzib farad'dada zalika miraran qaala la taghzab.

250. A Certain person (who was probably easily excited) asked the Prophet for instruction (emphatic teaching). The Prophet said to him, "Get over your (hot) temper). He repeatedly put the same request to him, the Prophet (however) gave him the same instruction, "Get over your anger".

—Bukhari, Abu Hurairah

4. MIMICRY

(۲۵۱) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُحِبُّ اَنِّیْ حَکَیْتُ اَحَدًا وَّاَنَّ لِیْ کَذَا وَکَذَا ۔
(ترمذی۔عائشہؓ)

251. Qaalanabiy'yu Sallal'lahu Alaihi Wasal'lama ma'uhib'bu an'nai hakaitu ahadan va'an'na lie kaza va kaza.

251. The Prophet said, "I would not like to mimic any one even if I was to get great wealth for it".

—Tirmizi, 'Ayeshah

5. GLOTING OVER OTHER'S MISERY

(۲۵۲) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرِ الشَّمَاتَةَ لِاَخِیْکَ فَیَرْحَمَهُ اللّٰهُ وَیَبْتَلِیْکَ ۔
(ترمذی۔واثلہؓ)

252. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tuzhirish'shamatata li'akhika fayarhamahul'lahu vayabtalika.

252. The Prophet said, "Do not gloat over other peoples' misery or Allah shall have mercy on them (remove their misery) and afflict you with troubles and calamities.

—Tirmizi, Wasilah

Exposition: Of the two persons on cross purposes with each other, if one of them gets afflicted with any mishap, the other rejoices over his adversary's) suffering. This is against the Islamic mentality. A believer should not and cannot gloat over the misery of his brother though he may not be on good terms with him.

6. FALSEHOOD: (TELLING LIES & PRACTISING) FLASEHOOD

(٢٥٣)اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ مَّنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِّنْهُنَّ كَانَتْ فِيْهِ خَصْلَةٌ مِّنَ النِّفَاقِ حَتّٰى يَدَعَهَا، اِذَا اؤْتُمِنَ خَانَ، وَاِذَا حَدَّثَ كَذَبَ وَاِذَا وَعَدَ اَخْلَفَ، وَاِذَا خَاصَمَ فَجَرَ.

(بخاری، مسلم۔عبداللہ بن عمرؓ)

253. In'nan'nabiy'ya Sallal'lahu Alaihi Wasal'lama qaala arba'um man kun'na fiehi kana munafiqan khalisan, vaman kanat fiehi khaslatun minhun'na kanat fiehi khaşlatum minan'nifiqi hat'ta yada'aha, iza'utumina khana, va'iza had'dasa kazaba va'iza va'ada akhlafa, va'iza khasama fajara.

253. The Apostle of Allah said, "Whoever has these four traits of character will be hard-core hypocrite. And he who has any one of these habits will have (that) one characteristic of hypocrisy, until he has got rid of it. (These four characteristics are the following: When something is entrusted to his care, he is guilty of betrayal of trust. And when he makes a promise he breaks it. And when he kicks up a squabble, he resorts to abuse".

—Bukhari Muslim, Abdullah ibn Umar

(٢٥٤) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْرَى الْفِرىٰ اَنْ يُّرِىَ الرَّجُلُ عَيْنَيْهِ مَالَمْ تَرَيَا.

(بخاری۔ابن عمرؓ)

254. Qaalan nabiy'yu Sallal'lahu Alaihi Wasal'lama afral fira ay'yuriyar rajulu ainaihi ma lam taraya.

254. The Prophet said, "The greatest falsehood is that a person makes his eyes see what they have not seen".

—Bukhari, Abdullah ibn 'Umar

(٢٥٥) عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ زَفَفْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْضَ نِسَائِهٖ فَلَمَّا دَخَلْنَا عَلَيْهِ اَخْرَجَ عُسًّامِّنْ لَّبَنٍ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهُ امْرَأَتَهُ، فَقَالَتْ لَا اَشْتَهِيْهِ، فَقَالَ لَا تَجْمَعِىْ جُوْعًا وَّكَذِبًا.

(معجم صغير طبرانى)

255. An Asma'a binti umaisin qaalat zafafna ilaa Rasulil'lahi Sallallahu Alaihi Wasal'lama ba'za nisa'ihi, falam'ma dakhal'na alaihi akhraja uss'sam mil'labanin fashariba minhu sum'ma navalahum ra'atahu, faqaalat la ashtahihi, faqaala la tajma'i jooanwa kaziban.

255. *Asma' bint Umais* says, "We took a bride of the Prophet to his house. When we were there, he brought a big bowl of milk. He took some of the milk himself and offered the rest to his bride. She said, "I don't feel like taking milk". The Prophet said to her, "Do not bring together appetite and falsehood".

—Mu'jam Sa'gheer Tabrani

Exposition: The Prophet knew only too well that she was hungry but declining the offer of milk as a matter of formality after the habit of the ladies in general and occasionally gentle behaviour also. So he pointed out to her that formality may also be falsehood. A believer should never indulge in formality which is against fact. The Prophet forbade it.

(٢٥٦) عَنْ سُفْيَانَ بْنِ اَسِيْدِ نِ الْحَضْرَمِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا وَّهُوَلَكَ بِهٖ مُصَدِّقٌ وَّاَنْتَ بِهٖ كَاذِبٌ.

(ابوداؤد)

256. An Sufyanabni Asidi nilhazramiy'yi qaala samietu rasu'lal'lahi Sallallahu Alaihi Wasal'lama yaqoolu kaburat khiyanatan an tuhad'disa akhaka hadeesan vahuwa laka bihi musad'diqun va'anta bihi kazibun.

256. *Sufyan bin Aseed Hadhrami* said that he heard the

Prophet saying, "It is a serious betrayal of trust that you say to your brother something that he takes as true whereas what you have told him was a lie".

—Abu Da'ood

(٢٥٧) عَنْ عَبْدِاللّٰهِ بْنِ عَامِرٍ قَالَ دَعَتْنِيْ اُمِّيْ يَوْمًا وَّرَسُوْلُ اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِيْ بَيْتِنَا، فَقَالَتْ هَاتَعَالَ اُعْطِيْکَ فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاارَدْتِ اَنْ تُعْطِيْهِ؟ قَالَتْ اَرَدتُّ اَنْ اُعْطِيَهٗ تَمْرًا، فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا اِنَّکِ لَوْلَمْ تُعْطِيْهِ شَيْئًا كُتِبَتْ عَلَيْکِ كَذْبَةٌ.

(ابوداؤد)

257. An Abdil'lahibni Aamirin qaala da'atnie ummie yauman varasulul'lahi Sallallahu Alaihi Wasal'lama qaa'idun fie baitina, faqaalataha ta'ala ootieka faqaala laha rasulul'lahi Sallallahu Alaihi Wasal'lama ma arat'ti an tu'tihi? qaalat arat'tu an utiyahu tamran, faqaala laha rasulul'lahi Sallallahu Alaihi Wasal'lama ama in'naki lau'lam tu'teehi shai'an kutibat alaiki kazbatun.

257. *Abdullah bin 'Amir* says that one day while the Porphet was in our house my mother called me saying, "Come here! I shall give you something". The Prophet asked her, "What is that you want to give him"? My mother said, "I want to give him a date fruit". The Prophet said to my mother, "If you had called him (with a promise) but given nothing, this act of falsehood would have entered your record of deeds".

—Abu Da'ood

Exposition: Common, everyday lies and falsehoods are so oft-repeated that people do not give them serious thought. It is a common practice in every household in our own days that parents promise their children gifts like toys, money or any other material incentives for good conduct, proper attenttion to their studies, running petty errands or offering a helping hand in household chores. Few promises are, however, made good and both the promiser and the promised know it only too well. And nobody seems to mind. We are insured by its currency. But falsehood remains an evil and in addition to spoiling the records of parents, the younger generation comes to take false promises as a way of life. The Prophet very aptly pointed it out and warned against it.

(۲۵۸) عَنْ عَبْدِاللّٰهِ قَالَ لَا يَصْلُحُ الْكَذِبُ فِيْ جِدٍّ وَّلَا هَزْلٍ وَّلَا اَنْ يَّعِدَ اَحَدُكُمْ وَلَدَهٗ شَيْئًا ثُمَّ لَايُنْجِزَلَهٗ.

(الادب المفرد صفحہ ۵۸)

258. An Abdil'lahi qaala la yasluhul kazibu fie jid'din vala hazlin vala an ya'eeda ahadukum valadahu shai'an sum'ma la yunjizalahu.

258. *Abdullah bin Mas'ood* says, "Telling lies is not permissible under any condition, neither seriously nor as a joke. And it is not permitted either that you promise you child something and do not fulfil it".

—Al-Adab-al-Mufrad

(۲۵۹) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِّمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَّهٗ وَيْلٌ لَّهٗ.

(ترمذی۔ بہز بن حکیمؒ)

259. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama vailul'li liman yuhad'disu fayak'zibu liyuzhika bihil qauma vailul lahu vailul lahu.

259. The Prophet said, "Woe unto the person who tells lies to entertain people, woe unto him! woe unto him"!

—Trimizi, Bahz bin Hakeem

Exposition: In this report those people have been warned who fabricate (intermingling falsehood with some truth) to make the conversation more lively. Thus by entertaining their friends, mostly their own sort, they think they can become popular in this circle.

(۲۶۰) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا زَعِيْمٌ م بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَاِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِيْ وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَاِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِيْ اَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهٗ.

(ابوداؤد۔ ابوامامہؓ)

260. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana za'imum babaitin fie rabazil jan'nati liman tarakal mira'a va'in kana muhiq'qan, vabibaitin fi vastil jan'nati liman

tarakal kaziba va'in kana mazihan, vabibaitin fie a'lal jannati liman has'sana khuluqahu.

260. The Apostle of Allah said, "The person who abstains from wrangling even if he is in the right, I take upon myself insuring for him a house in a corner of heaven. And one who does not tell lies not even jokingly, I assure him of a house in the centre of heaven. And he who improves his morals, I guarantee for him a house in the highest class of heaven".

—Abu Da'ood, Abu Umamah

7. BAWDY & FOUL-MOUTHEDNESS

(٢٦١) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَثْقَلَ شَيْءٍ يُوْضَعُ فِي مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ، وَإِنَّ اللّٰهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ.

(ترمذی۔ ابوالدرداؓ)

261. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na asqala shai'in yuza'u fie mizanil mu'mini yaumal qiyamati khuluqun hasanun, va'in'nal'laha yubghizul fahishal baziy'yu.

261. The Apostle of Allah said, "The most weighty thing that will be placed in the balance of the believers will be their excellence of morals. And Allah dislikes that person very much who utters obscenities and is foul-mouthed".

—Tirmizi, Abu Darda'

Exposition: Elucidating excelllent morals Abdullah ibn Mubarak has said, "Goodness of morals is this that when a person meets anyone, he should do so with a smiling face, should spend his substance on the servants of Allah and shoud not trouble any one".

(٢٦٢) عَنْ عَلِيِّ بْنِ اَبِي طَالِبٍ قَالَ الْقَائِلُ الْفَاحِشَةَ وَالَّذِي يَشِيْعُ بِهَا فِي الْاِثْمِ سَوَاءٌ.

(مشكوة)

262. An Aliy'yibni Abie Taalibin qaalal qaa'ilul fahishata val'lazie yashie'u biha fil'ismi sawa'un.

262. 'Ali said, "The person who utters obscenities and one

who broadcasts shameful deeds, are both equal in sinning".

—Mishkat

8. DOUBLE FACEDNESS

(۲۶۳) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجِدُوْنَ شَرَّالنَّاسِ يَوْمَ الْقِيٰمَةِ ذَاالْوَجْهَيْنِ الَّذِىْ يَاْتِىْ هٰؤُلَاءِ بِوَجْهٍ وَّهٰؤُلَاءِ بِوَجْهٍ.

(متفق علیہ۔ ابوہریرہؓ)

263. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tajidoona shar'ran'nasi yaumalqiyamati zal'vaj'hainil'lazie ya'atie ha'oolaa'i bivajhin vahaa'ula'i bivajhin.

263. The Apostle of Allah said, "On the Day of Judgement you will find the worst person is he who lived with two faces in the world. He met some people with one face and others with another face.

—Unanimous, Abu Hurairah

Exposition: When two persons or two groups pick up a quarrel, there are people in the society who have contact with both. They approach them also, supporting them in their contradictory stands, thus inflaming passions and aggravating their differences to the extent of hostility. This infirmity, rather evil, is dangerous for society. Similarly, people are very eloquent in the presence of some "friends" in eulogising them, but turn into their worst critics as soon as they have left the scene. Their behaviour too is double facedness a grievous fault.

(۲۶۴) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَاوَجْهَيْنِ فِى الدُّنْيَا كَانَ لَهٗ يَوْمَ الْقِيٰمَةِ لِسَانَانِ مِنْ نَّارٍ.

(ابوداؤد۔ عمارؓ)

264. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kana zavajhaini fid'dunya kaana lahu yaumal qiyamati lisanani min narin.

264. The Prophet said, "The person who is double-faced in this world will have two tongues of fire in his mouth on the Day of Reckoning".

—Abu Da'ood, Ammar

Exposition: The double-faced person appeared having two different toungues which spat fire, inflaming passions of people and bringing them into serious conflict. His appearing on Doomsday with two tongues of fire in his mouth would be the most appropriate and just punishment that could be meted out to him.

9. BACK-BITING OR SLANDER

(٢٦٥) اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَا الْغِيْبَةُ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ، قَالَ ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ اَفَرَأَيْتَ اِنْ كَانَ فِىْ اَخِىْ مَا اَقُوْلُ؟ قَالَ اِنْ كَانَ فِيْهِ مَاتَقُوْلُ فَقَدِاغْتَبْتَهٗ، وَاِنْ لَّمْ يَكُنْ فِيْهِ مَاتَقُوْلُ فَقَدْ بَهَتَّهٗ.

(مشکوٰۃ۔ابوہریرہؓ)

265. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala atadroona malgheebatu qaalu al'lahu varasuluhu a'alamu, qaala zikruka akhaka bima yakrahu qeela afra'aita in kana fie akhi ma aqoolu? qaala in kaana fiehi ma taqoolu faqadightabtahu, va'il'lam yakun fiehi ma taqoolu faqad bahat'tahu.

265. The Prophet said, "Do you know what is back-biting"? The companions (in their usual way) replied, "Allah and His Apostle know best". He said, "Back-biting is this that you say about your brother something that he does not like". Then they asked him, "What if all that I say is to be found in my borther? Would it still be back-biting"? The Prophet said, "If what you say is to be found in your brother, it would be back-biting. And if it (the fault) is not in him you calumnied him".

—*Mishkat, Abu Hurairah*

Exposition: A believer if his attention is drawn to any shortcoming of his, most likely, will not mind it. Similarly, if the responsible persons in this context are approached, he would be ruffled, since this too is a way of reformation for him. However, he would not be pained and grieved to find that his faults and shortcomings are being publicised in his absence to lower his prestige. But as for the person who openly violated divine injunctions and is incorrigible, bringing to light his black deeds is not back-biting. Rather, it would be an act of great

charity to expose him. The Prophet has directed us to do so in the interest of Muslim society.

(٢٦٦) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا، قَالُوْ يَارَسُوْلَ اللّٰهِ وَكَيْفَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا؟ قَالَ اِنَّ الرَّجُلَ لَيَزْنِىْ فَيَتُوْبُ اللّٰهُ عَلَيْهِ، وَاِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُلَهُ حَتّٰى يَغْفِرَهَا لَهُ صَاحِبُهُ.
(مشکوٰۃ۔ابوسعیدؓ جابرؓ)

266. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal ghibatu ashad'du minaz'zina, qaalu ya rasu'lal'lahi vakaifal ghibatu ashad'du minaz'zina? qaala in'nar'rajula layaznie fayatoobul'lahu alaihi, va'inna sahibal ghibati la yughfaru lahu hat'ta yaghfiraha lahu sahibuhu.

266. The Apostle of Allah said, "Back-biting is much more heinous sin than fornication. Those around asked him (in surprise), "O Apostle of Allah! How could back-biting be worse than fornication"? The Prophet said, "A person fornicates and later in repentance implores Allah to forgive him. Allah accepts his repentance (and forgives him). But he will not forgive the back-biter until the aggrieved person has forgiven him".

—*Mishkat, Abu Sa'eed and Jabir*

(٢٦٧) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ كَفَّارَةِ الْغِيْبَةِ اَنْ تَسْتَغْفِرَلِمَنِ اغْتَبْتَهُ تَقُوْلُ اَللّٰهُمَّ اغْفِرْلَنَاوَلَهُ.
(مشکوٰۃ۔انسؓ)

267. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na min kaffaratil ghibati an tastaghfira limanightabtaghu taqoolu al'lahum'maghfirlana valahu.

267. The Apostle of Allah said, One way of expiation for back-biting is to seek forgiveness from Allah for the person against whom you have been guilty of back-biting. You should pray thus. 'O Allah! Absolve me and him of our sins".

—*Mishkat, Anas*

Exposition: If the aggrieved person is alive (and within easy reach) and it is possible to be forgiven, it should be done at any cost. In case it is not possible due to his death or unknown whereabouts in some distant land, there is no other way of redemption from the severe penalty of this heinous sin but to pray for the forgiveness of his sins.

(٢٦٨) عَنْ عَائِشَةَ قَالَتْ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَسُبُّوا الْاَمْوَاتَ فَاِنَّهُمْ قَدْ اَفْضَوْا اِلٰى مَاقَدَّمُوا.
(بخاری)

268. An Ayeshata qaalat, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tasub'bul amwata fa'in'nahum qad afzau ilaa maqad'damu.

268. *'Ayeshah* reports the Prophet to have said, "Do not speak ill of the dead, for, they have come to the end of their worldly careers and found what they have sent forth".

—Buhkhari

10. WRONGFUL SUPPORT & PARTIALITY

(٢٦٩) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ شَرِّالنَّاسِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ عَبْدٌ اَذْهَبَ اٰخِرَتَهُ بِدُنْيَا غَيْرِهٖ.
(مشکوٰۃ۔ابوامامہؓ)

269. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama min shar'rin'nasi manzilatan yaumal qiyamati abdun azhaba aakhiratahu bidunya ghairihi.

269. The Prophet said,, "The preson who will find himself in the worst condition on Doomsday is he who in endeavouring for the material success and prosperity of others in this world ruined his own career in the next".

—Mishkat, Abu Umamah

(٢٧٠) سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَارَسُوْلَ اللّٰهِ اَمِنَ الْعَصَبِيَّةِ اَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ لَا، وَلٰكِنْ مِنَ الْعَصَبِيَّةِ اَنْ يَنْصُرَالرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.
(مشکوٰۃ۔ابوفسیلۃؓ)

270. Sa'altu Rasulal'lahi Sallallahu Alaihi Wasal'lama faqultu ya rasu'lal'lahi aminal asabiy'yati ay'yuhib'bar' rajulu qaumahu? qaala la, valakim minal asabiy'yati ay'yansurar' rajulu qaumahu alaz'zulmi.

270. *Abu Faseelah* says that he asked the Prophet, "Is loving one's people prejudice"? The Prophet said, "No Prejudice is

that man supports his people in their wrongful acts".

—*Abu Da'ood, Abu Faseela*

(۲۷۱) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَّصَرَ قَوْمَهُ عَلٰى غَيْرِالْحَقِ فَهُوَ كَالْبَعِيْرِالَّذِىْ رَدَىٰ فَهُوَ يُنْزَعُ بِذَنَبِهِ.

(ابوداؤد۔ابن مسعودؓ)

271. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man nasaraqaumahu alaa ghairilhaq'qi fahuwa kalba'eeril'lazi radaa fahuwa yunza'u bizanabihi.

271. The Apostle of Allah said, "The person who aids and supports his people in an unjust cause, is like one following his camel falling into a well holding its tail to the last".

—*Abu Da'ood, Ibn Mas'ood*

(۲۷۲) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ دَعَا اِلٰى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَصَبِيَّةً، وَلَيْسَ مِنَّا مَنْ مَّاتَ عَلٰى عَصَبِيَّةٍ.

(ابوداؤد۔جبیر بن معطمؓ)

272. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama laisa min'na man da'a ilaa asabiy'yatin, valaisa min'na man qaatala asabiy'yatan, valaisa min'na mam'mata alaa asabiy'yatin.

272. The Apostle of Allah said, "He who gives a call for *'Asabiyah* is not of us, and he who fights others on the ground of Asabiyat is not of us and he too is not one of us who lays down his life for Asabiyah".

—*Abu Da'ood, Jubair bin Mut'im*

Exposition: 'Asabyiyah means 'my nation, my tribe my family, whether they are in the right or in the wrong'. So to call to 'Asabiyah or fighting for it or dying for it does not become a Muslim. (He is alway on the side of justice even if he himself and his family have to suffer for it).

11. MISPLACED (UNDESERVED) PRAISE

(۲۷۳)قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَأَيْتُمُ الْمَدَّاحِيْنَ فَاحْثُوا فِىْ وُجُوْهِهِمُ التُّرَابَ.

(مسلم۔مقدادؓ)

273. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza ra'aitumul mad'daheena fahsoo fie vujuhihimut'turaba.

273. The Apostle of Allah said, "When you look at the professional eulogists throw dust into their faces".

—*Muslim, Miqdad*

Exposition: The word eulogists here alludes to those people who make it their profession to praise someone to the skies, from whom they expect some crumbs of bread coming down to them. This eulogy may be in poetry or prose, and such people have existed in every age. They were found in the days of Jahiliyah and their tribe exists to these day. In connection with this sort of people we have been instructed in this report to throw dust into their faces meaning that they should be turned out disappointed.

(۲۷۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مُدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالٰى وَاهْتَزَّلَهُ الْعَرْشُ.
(مشکوٰۃ انسؓ)

274. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza mudihal fasiqu ghazibar'rab' bu ta'alaa vahtaz'zalahul arshu.

274. The Apostle of Allah said, "When a transgressor is praised Allah is wroth and (thereby) *'Arshu,* the seat of His authority is convulsed".

—*Mishkat, Anas*

Exposition: He who does not respect the authority of Allah and violates divine injunctions has lost honour and dignity. It is in the fitness of things that he should be looked down upon and held in contempt. However, if he is honoured in Muslim society, it shows that people have little love and respect for their faith and Allah and His Apostle. Under these conditions it is apparent, only Allah's wrath will descend on such people. How can His Mercy be expected to bless them?

(۲۷۵) عَنْ اَبِىْ بَكْرَةَ قَالَ اَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ اَخِيْكَ ثَلاثًا، مَنْ كَانَ مِنْكُمْ مَادِحًا لاَ مَحَالَةَ، فَلْيَقُلْ
اَحْسَبُ فُلَانًا وَاللّٰهُ حَسِيْبُهٗ، اِنْ كَانَ يَرٰى اَنَّهٗ كَذٰلِكَ وَلَا يُزَكِّيْ عَلَى اللّٰهِ اَحَدًا.
(بخاری۔ مسلم)

275. An Abie Bak'rata qaala asnaa rajulun alaa rajulin indan nabiy'yi Sallallahu Alaihi Wasal'lama faqala vailaka qata'ata unuqa akhieka salasan. man kana minkum madihal'la mahalata falyaqul ahsabu fulanan val'lahu hasibuhu, in kana yaraa an'nahu kazaalika vala yuzak'ki alal'lahi ahadan.

275. *Abu Bakr* reports that a certain person praised another in the presence of the Prophet, whereupon the Prophet said to him, "Woe betide you! You have beheaded your brother". (Those words he repeated thrice). He continued in the same strain, "Whoever praises any one and it has become necessary for him to do so, he should say, 'I know such and such person to be so and Allah knows best', provided he has an honest conviction that he is so. And no one should be praised in comparison with Allah".

—Bukhari, Muslim

Exposition: Somebody was praised for his piety (fear of Allah) and righteousness in the presence of the Propphet. Apparently, the great danger of this person falling into eye-service could not be overlooked. So the Prophet forbade him. saying that he had killed his brother. The he directed him and the company thus: "If you feel constrained to say a word of praise for somebody, you should say, 'I know him as a righteous person'. He should never say that so and so is a saint *(wali or friend of Allah).* Or such and such person is sure to go to heaven. A servant of Allah has no right to make any such remarks. Who knows the person he declares to have an abode in heaven may stray or may not be deserving that fate in the sight of Allah. So long as a man is alive, he is constantly on trial in the matter of his faith and belief. That is why a living person however, righteous should not be designated as *wali* (a friend of Allah or a saint), or as one with an abode in heaven. And even after his death we should not say that he or she is in heaven. The best way of saying is to pray for him to find an abode in heaven with Allah's Grace.

Some 'ulama have, however, said that if there is no danger of his falling into temptation, and occasion arises for so doing, a person may be praised to his face for his erudition or his piety. But the humble compiler of the collection in hand (and erudite and an authority on these matters, in his own right, Tr.) is of the opinion that it is better to abstain from it. For, no one save Allah,

the ommiscient, All-knowing, is in a position to determine who can be tempted and who can escape. Man is totally in dark about the inner condition of others. (So often he knows but little about himself, if not given to self-introspection. Tr.)

12. FALSE EVIDENCE

(٢٧٦) عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ صَلَّى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلوٰةَ الصُّبْحِ، فَلَمَّا انْصَرَفَ قَامَ قَائِمًا، فَقَالَ عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْإِشْرَاكِ بِاللّٰهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوْا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ.
(ابوداؤد)

276. An Khurraimibni Fatikin qaala sal'laa Rasulal'lahi Sallallahu Alaihi Wasal'lama salaatas subhi, falam'man sarafa qama qa'iman, faqaala udilat shahadatuz'zauri bil'ishraki bil'lahi salasa mar'ratin, sum'ma qara'a faj'tanibur rijsa minalausani vajtanibu qaulaz'zauri hunafa'a lil'lahi ghaira mushrikeena bihi.

276. *Khuraim bin Fatik* reports that the Apostle of Allah led the *Fajr* (early morning, pre sunrise) prayer and on completion when he turned to the congregation, he stood up straight (instead of facing them in the sitting position as usual)and said three times: "False evidence and ascribing partners to Allah are sins of the same degree (in heinousness and enormity). Then he recited the Quranic verse: But shun the abomination of idols, and shun the word that is false, -being true in Faith to God and never assigning partners to Him:" (Q.XXII : 30-31)

—*Abu Da'ood*

Exposition: The Quranic verse from Surah Hajj (XXII), he recited, has the words *Qaul-az-zoor* or utterance of false word. And telling lies is prohibited everywhere whether it is before a judge in his court or anywhere else.

Ponder a little over the issue. How serious is the crime of furnishing false evidance. But it appears to have lost its heinousness (even impropriety according to the popular notions) in the sight of Muslims. It has become an "art". (The police and the pleaders instruct the professional "witnesses" waiting for "business" outside the court rooms, whose services are available for mere pittance. Those casually called upon to

oblige friends and relatives in need of 'eye-witnesses' is not such a small tribe either, There are others who haven't the courage of their convictions and have to oblige the cops, (for fear of torture or loss of life at their hands). The few in their midst who under the pressing demand of their belief and Faith, have the courage to speak the truth before the court or any other competent body are regarded as simpletons, unversed in the ways of the world.

13. DISTASTEFUL JOKES, BREACH OF PROMISE WRANGLING & POLEMICS

(۲۷۷) قَالَ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُمَارِ اَخَاکَ وَلَا تُمَازِحْهُ وَلَاتَعِدْهُ مَوْعِدًا فَتُخْلِفَهٗ.
(ترمذی۔ابن عباسؓ)

277. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tumari akhaka vala tumazih'hu vala ta'idhu mau'idan fatukhlifahu.

277. The Apostle of Allah said, "Do not enter into argumentation with your borther, (to the extent of wrangling), nor make him a butt of (unpalatable) jokes, nor go back on your plighted word".

—Trimizi, Ibn Abbas

Exposition: The hidden purpose behind any polemical debate is to defeat the asdversary by fair means or foul. It never aimes at presenting one's point of view to the opposite party poilitely and sympathetically for consideration in a cool state of mind. The jokes that have been prohibited are those that injure the feelings and lower the dignity. There is no bar on pleasant humour for recreation, But it has to be constantly kept in view that the line of demarcation between pleasant humour and cruel or vexing jokes is so thin and indiscremible at times. So take heed.

(۲۷۸)قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا وَعَدَاالرَّجُلُ اَخَاهُ وَمِنْ نِیَّتِهٖ اَنْ یَّفِیَ لَهٗ فَلَمْ یَفِ وَلَمْ یَجِیْءْ لِلْمِیْعَادِ فَلَااِثْمَ عَلَیْهِ.
(ابوداؤد۔زید بن ارقمؓ)

278. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama iza

va'adar'rajulu akhahu vamin niy'yatihi ay'yafiya lahu falam yafi walam yaji lil mieaadi fala isma alaihi.

278. The Prophet said, "If a person makes a promise to his brother and has every intention of fulfilling it, in case of his failure to make it good at the appointed hour according to his plighted word (due to some hitch) it will not be sinful (in the sight of Allah).

—Abu Da'ood, Zaid bin Arqam

Exposition: Promise is sacred as the third between the two is Allah as witness. So wilful breach of promise is treachery to man and profanity to Allah. Allah helps those who are sincere and mean to make good their promises. However, there are human limitations of knowledge and power, and man may not be able to overcome any unforeseen impediment between him and his commitment. Allah, the All knowing and Merciful shall not call him to account for what is not deliberate breach of trust but human infirmity and disability in the face of insurmountable difficulties.

14. FAULT FINDING

(٢٧٩)عَنْ عَائِشَةَ قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَسْبُکَ مِنْ صَفِيَّةَ كَذَا وَكَذَا، تَعْنِىْ قَصِيْرَةً فَقَالَ لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ.

(مشكوٰة)

279. An Ayeshata qaalat qultu lilnabiy'yi Sallallahu Alaihi Wasal'lama hasbuka min safiy'yata kaza vakaza, tanie qaseeratan faqala laqad qul'ti kalimatan lau muzija bihal bahru lamazajat'hu.

279. *'Ayesha* says that she once said to the Prophet that Safiyah's such and such fault is enough, (to her discredit, she alluded to Safiyah's short stature). The Prophet said, "Ayeshah! you have given utterance to such a foul word that if we were to cast it into the ocean, it would have fouled its waters".

—Mishkat

Exposition: Normally the Prophet's wives' mutual relations, despite their position as co-wives were not based on traditonal rivalry and antagonism, but peaceful co-existance, even

co-operation and mutual regard. But human element and error (fallibility) can not be eliminated altogether from mutual relations, however, God-fearing and righteous the individuals may be. So in a moment of unguarded sentiment 'Ayeshah referred to her Muslim sister with a remark which though not very serious, but taken notice of very serious by the Prophet and marked once for all the high standard of morality in Islam, particularly that of the Prophet's household which Allah wanted to be blemishless (Q.XXXIII : 33) since it had to serve as a model for the *Ummah* to the end of days.

15. SPREADING RUMOURS

(٢٨٠) عَنِ ابْنِ مَسْعُوْدٍ قَالَ اِنَّ الشَّيْطٰنَ لَيَتَعَمَّلُ فِیْ صُوْرَةِ الرَّجُلِ فَيَاتِی الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيْثِ مِنَ الْكَذِبِ فَيَتَفَرَّقُوْنَ، فَيَقُوْلُ مِنْهُمْ سَمِعْتُ رَجُلًا اَعْرِفُ وَجْهَهٗ وَلَا اَدْرِیْ مَااسْمُهٗ يُحَدِّثُ.

(مسلم)

280. Anibni Mas'oodin qaala in'nash'shaitaana layata'am'ma lu fie sooratir'rajuli fayatil qauma fayuhad'disuhum bilhadiesi minalkazibi fayatafar'raqoona, fayaqoolu minhum samie'tu rajulan a'rifu vajhahu vala adrie masmuhu yuhad'disu.

280. ***Abdullah Ibn Mas'ood*** **says that Satan is at work in the guise of man (said to be capable of taking human form as and when necessary). He comes to men and breaks false news. Then they depart (the gathering breaks up and men disburse). Then one of them says, "I have heard news from a person whom I know by his face but not acquainted with his name".**

—*Muslim*

Exposition: The report instructs Muslims to refrain from spreading news that find its way to them, without careful confirmation. It is possible that the news-monger is a liar and Satan himself. If rumours find access to the party (of Muslims) untold irreparable harm may be done to it due to the carelessness of some individuals. They should very carefully discover the identity of the bearer of news. If he is proved to be a lier his report must be rejected. Party discipline also demands that any unsual or startling news received in any quarter should at once be communicated to those in authority who are in a

better position to suppress rumours and ascertain their genuineness or otherwise. (Al-Qur'an XLIX : 6).

16. TALE-BEARING

(۲۸۱) عَنْ حُذَيْفَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ.

(بخاری، مسلم)

281. An Huzaifata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata nam'mamun.

281. *Huzaifah* reports the Prophet to have said, "The tale-bearer shall not enter heaven".

—Bukhari, Muslim

(۲۸۲) عَنْ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرَيْنِ فَقَالَ اِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ، بَلٰى اِنَّهُ كَبِيْرٌ، اَمَّا اَحَدُهُمَا فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ، وَاَمَّا الْاٰخَرُ فَكَانَ لَا يَسْتَبْرِئُ مِنْ بَوْلِهٖ

(بخاری)

282. Anibni Ab'basin an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama mar'ra biqabraini faqaala in'nahuma yu'az'zabani vama yu'az'zabani fie kabierin, balaa in'nahu kabeerun, am'ma ahaduhuma fakana yamshi bin'namimati, va'ammal aakharu fakana la yastabri'u mimbaulhi.

282. *Abdullah Ibn Abbas* says that the Prophet passed by two graves. He said that both (the inmates) were being tormented and not for evils they could not get rid of if they wanted. Their crime is heinous indeed. One of them was a tale-bearer and the other careless about the spray of urine.

—Bukhari

(۲۸۳) عَنْ ابْنِ عُمَرَ قَالَ، نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّمِيْمَةِ وَنَهٰى عَنِ الْغِيْبَةِ وَالْاِسْتِمَاعِ اِلَى الْغِيْبَةِ.

(ریاض الصالحین)

283. Anibni Umara qaala, nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anin'namimati vanahaa anilghibati val'istima'i ilal ghibati.

283. *Ibn 'Umar* said that the Prophet forbade us tale-bearing, back-biting and listening to back-biting".

—*Riyaz-us-Salihin*

17. JEALOUSY

(۲۸۴) عَنْ اَبِی هُرَیْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اِیَّاکُمْ وَالْحَسَدَ، فَاِنَّ الْحَسَدَ، یَاْکُلُ الْحَسَنَاتِ کَمَا تَاْکُلُ النَّارُ الْحَطَبَ.

(ابوداؤد)

284. An Abie Hurairata an'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala iy'yakum val'hasada, fa'in'nal hasada yakulul hasanati kama takulun'narul hataba.

284. The Prophet said, "Abstain from jealousy as it consumes good deeds like fire consuming wood".

—*Abu Da'ood*

18. OGLING (CASTING AMOROUS GLANCES)

(۲۸۵) عَنْ جَرِیْرِبْنِ عَبْدِاللّٰهِ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنْ نَظَرِ الْفُجَاءَةِ فَقَالَ اَصْرِفْ بَصَرَکَ.

(مسلم)

285. An Jariribni Abdil'lahi qaala sa'altu rasu'lal'lahi Sallallahu Alaihi Wasal'lama an nazaril fuja'ati faqaala asrif basaraka.

285. *Jareer bin Abdullah* says that asked the Prophet about a casual glance at an unknown woman (a stranger disallowed under the Shari'ah to look at). He said "Turn your gaze away from her".

—*Muslim*

(۲۸۶) عَنْ بُرِیْدَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِعَلِیِّ یَاعَلِیُّ لَاتُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فَاِنَّمَا لَکَ الْاُوْلٰی وَلَیْسَتْ لَکَ الْاٰخِرَةُ.

(ابوداؤد)

286. An Buriedata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama li'aliy'yin ya aliy'yu la tut'bi'in nazratan nazrata, fa'in'nama lakal oolaa valaisat lakal aakhiratu.

286. *Buriedah* says that the Prophet said to 'Ali "O Ali! If you accidentally happen to look at an unknown, woman turn your gaze away from her. Do not cast another glance over her. The first (casual) glance is yours but the second glance is not yours but Satan's".

—*Abu Da'ood*

Exposition: Both the reports are very explicit about lowering the gaze thus closing the door on Satan's machinisations to entice people to take them to immodesty through glance to begin with and later on to further advances on the road to obscenity. In an Islamic society some sort of seclusion and lowering of gaze by both sexes is enough protection against immodesty and sex-offences, in conjuntion with fear of Allah which is a Muslim's real shield.

'Unknown Woman' is one who is neither his wife nor one of the eternally or conditionally prohibited women who need no seclusion and can appear before him properly draped. All other women barring these are 'strange' (Ghair-Mahram- unprohibited) and hence lowering of gaze is must.



VII. MORAL EXCELLENCE

1. IMPORTANCE OF MORAL EXCELLENCE

(۲۸۷) إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِأُتَمِّمَ حُسْنَ الْأَخْلَاقِ.
(موطا امام مالکؒ)

287. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala bu'i stu li'utam'mima husnal akhlaqui.

287. The Apostle of Allah said, "I have been commissioned by Allah to take moral excellence to perfection".

—Mu'watta Imam Malik

Exposition: The chief aim of the Prophet's mission, as revealed by him, here in this saying of his, was to reform the morals and dealings of people, to uproot the moral evils and replace them by better and desirable morals. This cleansing and purification was the purpose behind his being raised, and particularly at a time when moral bankruptcy had gone to the last limits in the then known world including his own native land. The Prophet both through his word and deed prepared an inventory of all the desirable morals and enforced them in all the departments of human life and instructed the people to cling to them under all sorts of conditions, favourable or otherwise.

What is moral excellence? Abdullah ibn Mumbarak has given its exposition in these words:

"Moral excellience is meeting people with an open countenance, spending one's substance on the poor and the needy servants of Allah and abstaining from harassment of any one".

How very wide is the sphere of moral excellence!

(۲۸۸) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ قَالَ لَمْ يَكُنْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَّلَا مُتَفَحِّشًا، وَكَانَ يَقُوْلُ إِنَّ مِنْ خِيَارِكُمْ اَحْسَنَكُمْ اَخْلَاقًا.
(بخاری، مسلم)

288. An Abidil'lahibni Umribnil Aasi qaala lam yakun Rasulul'lahi Sallallahu Alaihi Wasal'lama fahishav vala mutafahhishan, vakana yaqoolu in'na min khiyarikum ahsanakum akhlaqan.

288. *Abdullah bin 'Amr bin-al-'As,* says that the Apostle of Allah neither uttered an obscenity nor indulged practically in any thing shameful, nor reviled anybody. And he used to say, "Those of you who are morally superior are the better lot of you".

—Bukhari, Muslim

(۲۸۹) عَنْ مُعَاذٍ قَالَ كَانَ اٰخِرَمَا وَصَّانِيْ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وَضَعْتُ رِجْلِيْ فِي الْغَرْزِ اَنْ قَالَ يَامُعَاذُ اَحْسِنْ خُلُقَكَ لِلنَّاسِ.

289. A'n Mu'azin qaala kaana aakhirama vas'sani bihi Rasulul'lahi Sallallahu Alaihi wasal'lama heena vaza'tu rijlie filgharzi an qaala ya mu'azu ahsin khuluqaka lin'nasi.

289. *Mu'az* says, "The most emphatic parting (last minute) instruction that the Prophet gave me while I was putting my foot on the strirrup, was that I should treat the people politely and kindly".

—Mu'watta Imam Malik

2. SOLEMNITY AND SERENITY

(۲۹۰) اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَشَجِّ عَبْدِالْقَيْسِ اِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ اَلْحِلْمُ وَالْاَنَاةُ.

(مسلم۔ابن عباسؓ)

290. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala li'Ashajji Abdil Qaisi in'na fieka lakhaslataini yuhib'buhumal lahu alhilmu val'anatu.

290. The Prophet addressing the leader of the Abdul Qais tribe (entitled Shajj) said to him (as a token of approval' "you have two such good qualities which Allah likes, And they are patience (lack of sentimentality) and solemnity and serenity".

—Muslim, Ibn Abbas

Exposition: The members of the delegation of Abdul Qais that had come to the Prophet, all except one-their leader -ran down to meet him (the Prophet), without setting their

belongings, securing and feeding their mounts and bathing when they were laden with dust and grime, perspiring and stinking after a long, tedious journey through the burning desert.

And in direct contrast to them, their leader, was in no haste. After getting down from his mount he arranged the personal effects, his own and those of his companions. He secured the mounts and gave them food and water. The after taking bath and making himself presentable, he came to the Prophet, not rushing wildly as his companions had done, but most solemnly and serenely, as polished manners demanded. The Prophet liked his demeanour and approved his desirable manners.

3. SIMPLICITY AND CLEANLINESS

(۲۹۱) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّ الْبَذَاذَۃَ مِنَ الْاِیْمَانِ.
(ابوداؤد، ابوامامہ)

291. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal baza'zata minal'imani.

291. The Apostle of Allah said, "Simple living is a part of belief and Faith".

—Abu Da'ood, Abu Umamah

Exposition: Living a simple life is one of the traits of a believer's character. Since he is pre-occupied with making his life Hereafter as prosperous as he can make it, he does not evince any unusual interest in the so called good things of life (luxuries, comforts and embellishments).

(۲۹۲) عَنْ جَابِرٍ قَالَ اَتَانَا رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ زَائِرًا، فَرَاٰی رَجُلًا شَعِثًا قَدْ تَفَرَّقَ شَعْرُہٗ، فَقَالَ مَا کَانَ یَجِدُ ھٰذَا مَا یُسَکِّنُ رَاْسَہٗ؟ وَرَاٰی رَجُلًا عَلَیْہِ ثِیَابٌ وَّسِخَۃٌ. فَقَالَ مَا کَانَ یَجِدُ ھٰذَا مَا یَغْسِلُ بِہٖ ثَوْبَہٗ.
(مشکوۃ)

292. An Jabirin qaala atana Rasulul'la hi Sallallahu Alaihi Wasal'lama za'ir an, fara'aa rajulan sha'isan qad tafar'ra qa sha'rahu, faqaala ma kaana yajidu hazaa ma yusakkinu ra'sahu wara'a rajulan alaihi siyabun wasikhatun faqaala ma kaana yajidu haza ma yaghsilu bihi saubahu.

292. ***Jabir*** **says that the Prophet came to see us and saw a person, dishevelled and filthy (laden with grim and dust). The Prophet remarked person "Has he no comb to dress his hair? "And then seeing another person with very dirty clothes on, he said, "Has he nothing with which to cleanse and wash his clothes"?**

—Mishkat

(۲۹۳) كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ ثَائِرُ الرَّأْسِ وَاللِّحْيَةِ، فَاَشَارَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ كَاَنَّهٗ يَاْمُرُهٗ بِاِصْلَاحِ شَعْرِهٖ وَلِحْيَتِهٖ فَفَعَلَ ثُمَّ رَجَعَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَيْسَ هٰذَا خَيْرًا مِّنْ اَنْ يَّاْتِيَ اَحَدُكُمْ وَهُوَ ثَائِرُ الرَّاْسِ كَاَنَّهٗ شَيْطٰنٌ.

(مشکوۃ عطاء بن یسارؒ)

293. Kaana Rasulul'lahi Sallallahu Alaihi Wasal'lama filmasjidi, fadakhala rajulun sa'irur'rasi val'lihyati, fa'ashara ilaihi rasulul'lahi Sallallahu Alaihi Wasal'lama biyadihi ka'an'nahu ya muruhu bi'islahi sha'rihi valihyatihi fafa'ala sum'ma raja'a faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama alaisa haaza khairam min an yatiya ahadukum vahuwa sa'irur'rasi ka'an'nahu shai'taanun.

293. The Prophet was in the mosque when a person entered it with dishevelled hair (both head and beard). The Prophet through signs drew his attention to this state of his, meaning thereby that he should go and comb and dress his hair and beard. So he went out and making himself presentable when he came back to the mosque, the Prophet said, "Is this (condition of yours) not better than the dishevelled state of a person giving him the semblance of Satan".

—Mishkat, 'Ata bin Yasar

(۲۹۴) عَنْ اَبِی الْاَحْوَصِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ ثَوْبٌ دُوْنٌ فَقَالَ لِیْ اَلَکَ مَالٌ؟ فَقُلْتُ نَعَمْ، قَالَ مِنْ اَیِّ الْمَالِ؟ قُلْتُ مِنْ كُلِّ الْمَالِ، قَدْ اَعْطَانِیَ اللّٰهُ مِنَ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيْقِ قَالَ فَاِذَا اٰتَاکَ مَالًا فَلْيُرَ اَثَرُ نِعْمَةِ اللّٰهِ عَلَيْکَ.

(مشکوۃ)

294. An Abil Ahvasi an' abiehi qaala ataitu Rasulal'lahi

Sallallahu Alaihi Wasal'lama va'alay'ya saubun doonun faqaala liea laka malun? faqultu na'am qaala min ay'yil mali? qultu min kul'lil mali, qad a'ataniyal lahu minal'ibili valbaqari valghanami valkhaili var'raqeeqi qaala fa'iza aataka malan falyura asaru niematil lahi alaika.

294. *Abul Ahwas* reports from his father that he said, "I went to the Prophet in my ordinary clothes. The Prophet asked me, "Have you any worldly goods"? I said him, yes, "He again asked me, "what sort of goods"? I said him "Allah has given me all sorts of worldly goods, camels, cows, goats, horses and slaves". He said, "When Allah has bestowed all these bounties upon you, His bounty and Grace should have appeared on your person".

—Mishkat

Exposition: What the Apostle of Allah wanted to bring home to him was the good sense that when Allah had blessed him with all sorts of worldly goods, mere expression of gratitude demanded that he had lived according to his real status and not appeared in public in tatters. Concealment of Divine Grace is not only ingratitude but sort of affected simplicity beside being uncalled for austerity if not niggardliness so abhorrent to Allah. Most probably he was doing it unwittingly.

4. GREETING OR SALUTATION

(۲۹۵) اِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَیُّ الْاِسْلَامِ خَيْرٌ؟ قَالَ تُطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ.

(بخاری،مسلم،عبداللہ بن عمرؓ)

295. In'na rajulan sa'ala Rasulal'lahi Sallallahu Alaihi Wasallama ayyul islami khairun? qaala tut'imut'ta'ama vatuqri'us salama alaa man arafta vamal lam ta'rif.

295. Somebody asked the Prophet, "Which act in Islam is the best"? The Prophet said, "Feeding the needy and the poor and greeting every Muslim whether you know him or not. (Prior acquaintance and friendship is not a condition for wishing peace and security to a Muslim brother)".

—Bukhari, Muslim, Abdullah ibn 'Umar

(٢٩٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰى تُؤْمِنُوْا، وَلَا تُؤْمِنُوا حَتّٰى تَحَابُّوْا اَوَلَا اَدُلُّكُمْ، عَلٰى شَيْءٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ؟ اَفْشُوْا السَّلَامَ بَيْنَكُمْ.
(مسلم۔ابوہریرہؓ)

296. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tadkhuloonal jan'nata hat'ta tu'minu, vala tu'minu hat'ta tahab'bu, awala adul'lukum, alaa shai'in iza fa'altumuhu tahababtum? afshus salama bainakum.

296. The Apostle of Allah said, "You cannot enter heaven until you become believers and you cannot become believers until you learn to love one another. Shall I not tell you the way you can come to love one another"? Give currency to mutual greeting".

—Muslim, Abu Hurairah

Exposition: The reports instructs us that we as Muslims must learn to love one another. This is the demand of his belief and faith. And this can be accomplished by making the mutual greeting common irrespective of acquaintance or the absence of it. This is really a very effective measure provided people understand the meaning of our greeting Asslamu-Alaikum and the spirit behind it.

5. CAREFULNESS IN SPEECH (GUARDING THE TONGUE)

(٢٩٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنْ لِيْ مَابَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ اَضْمَنْ لَهُ الْجَنَّةَ.
(بخاری، سہل بن سعدؓ)

297. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man yazmanu lie ma baina lahyaihi vama baina rijlaihi az'manu lahul jan'nata.

297. The Apostle of Allah said, "If a person provides guarantee of guarding his tongue and his genitals. I would give him assurance of an abode in heaven".

—Bukhari, Sahl bin Sa'd

Exposition: These two organs in the human body are the most vulnerable spots which Satan can attack very easily. Most of the sins are the result of their injudicious use. If somebody can guard and protect them from the attack of Satan, he would made himself deserving of Allah's Mercy and heaven.

(۲۹۸) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللّٰهِ لَايُلْقِىْ لَهَا بَالًا يَّرْفَعُ اللّٰهُ بِهَا دَرَجٰتٍ وَّاِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللّٰهِ لَايُلْقِىْ لَهَا بَالًا يَّهْوِىْ بِهَا فِىْ جَهَنَّمَ.

(بخاری۔ابوہریرہؓ)

298. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'abda layatakal'lama bilkalamati mir rizwanil'lahi la yulqi laha balan yarfa'ul'lahu biha darajatin va'in'nal abda layatakal'lamu bilkalimati min sakhatil'lahi la yulqi laha balan yahvi biha fie jahan'nama.

298. The Apostle of Allah said, "A servant of Allah utters word with which Allah is pleased. The servant does not give thought to it. But Allah raises him in rank due to that word. Similarly, man utters words, displeasing to Allah, carelessly, which take him down to hell".

—*Bukhari, Abu Hurairah*

Exposition: The purpose of this report is that man should not leave his tongue unbridled. He should weigh his word before utterance. Every word is recorded and is to be accounted for. (Q.L:18)



VIII. THE CALL TO FAITH

1. WHAT IS THE PROPHET CALLED TO?

(٢٩٩)قَالَ مَاذَيَامُرُكُمْ؟ قُلْتُ يَقُوْلُ اعْبُدُو اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّاتْرُكُوا مَايَقُوْلُ اٰبَائُكُم، وَيَامُرُنَا بِالصَّلوٰةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ.
(بخاری۔ابن عباسؓ)

299. Qaala maaza yamurukum? qultu yaqoolu budul'laha vala tushriku bihi shai'an vatruku ma yaqoolu aaba'ukum, vayamuruna bis'salaati vas'sidqi valafafi vas'silati.

299. Heraclius (the Roman emperor, enquired of Abu Sufyan), "What does this person (Muhammad Sallallahu Alaihi Wasal'lam) say to you"? He (Abu Sufyan) replied, "This person tells us to obey Allah and ascribe no partners to Him in His Authority and Rule, to abandon the false belief and deeds coming down to us from our ancestors. And this person also commands us to offer prayers to take truthfulness, to lead a chaste and clean life and to do a good turn to our blood relations".

—Bukhari, Ibn Abbas

Exposition: This is a portion of a lengthy tradition known as the tradition of Heraclius. The sum and substance of it is that the Roman emperor, Heraclius, was in Bait-ul-Muqad'das, Jersalem, when he received the epistle of the Prophet, calling him to Islam. It was then that he was in quest of an Arab national, who could furnish information about this person and his message. Abu Sufyan and some of his comrades happened to be there at that time on business.

Heraclius put many questions to Abu Sufyan. One of them was about the fundamentals of the Prophet's message. Abu Sufyan told him that he instructed them in the unity of Allah, saying that they should believe in Allah, the One and Only, Whose Authirity was supreme on earth as in heaven. He rules with justice and equity the universe beyond as the earth

beneath our feet. In this authority and rule He has neither taken any one as His partner, nor has any one, with His own power and influence, become His partner. And when such is the case, we should bow down to Him alone, should invoke Him alone for help in every difficulty. Him we must love and Him alone we must obey. We must abandon the polytheistic way of life set up by our ancestors. Similarly, he (Muhammad Sallallahu Alaihi Wasal'lam) commands us to offer prayers and to take to the path of Truth, both in word and deed and also to live a life of modesty and chastity. He also commands us to shun deeds that are anti-social and treat our brethren kindly and benevolently. All of us are the progeny of the same parents and knit together in a fabric of universal fraternity.

(٣٠٠) عَنْ عَمْرِوبْنِ عَبَسَةَ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ، يَعْنِي فِي اَوَّلِ النُّبُوَّةِ، فَقُلْتُ مَاانْتَ؟ قَالَ نَبِيٌّ، فَقُلْتُ وَمَا نَبِيٌّ؟ قَالَ اَرْسَلَنِيَ اللّٰهُ تَعَالٰى، فَقُلْتُ بِاَيِّ شَيْءٍ اَرْسَلَكَ؟ قَالَ اَرْسَلَنِيْ بِصِلَةِ الْاَرْحَامِ وَكَسْرِ الْاَوْثَانِ وَاَنْ يُوَحَّدَ اللّٰهُ لَايُشْرَكُ بِهٖ شَيْءٌ.

(مسلم ـ ریاض الصالحین)

300. An Amribni Abasata qaala dakhal'tu alan'nabiy'yi Sallallahu Alaihi Wasal'lama bimak'kata, yani fi aw'walin nubuw'wati, faqul'tu ma anta? qaala nabiy'yun, faqultu vama nabiy'yun? qaala arsalaniyal lahu ta'alaa, faqultu bi'ay'yi shai'in arsalaka? qaala arsalani bisilatil arhami vakasril ausaani va'an yuwah'hadal'lahu la yushraku bihi shai'un.

300. 'Amr bin' Abasah says that he went to......Makkah in the early days of his commission as Prophet and enquired of him about his identity. He said, "I am a Prophet of Allah". He says, I again asked him, "What is a Prophet"? The Prophet said, "Allah has sent me as His Apostle (messenger)". I asked him, "With what message has He sent you"? He (the Prophet) said, "Allah has commissioned me to instruct them with regard to blood relationship and discarding idol worship. Also that they must adopt the unity of Allah as their creed and no partners be ascribed to Him".

— Muslim, Riyazus saliheen

Exposition: This report also brings out the basic elements of the Prophet's call to Truth. In as few words as possible he stated. "My call to humanity is that the relationship of Allah and

His servants be put on an even keel. The correct basis of this relationship is the unity of Allah...... no one should be made partner in His authority. He alone must be worshipped and obeyed. And the sound basis of relationship between man and man is sympathetic treatment of the poor and needy and an attitude of mercy and benevolence. The entire mankind is the offspring of the same parents, (a man, Adam and a woman, Eve) and as such they are brethren......real brothers and sisters. So they should be sympathetic and a source of consolation to one another. The helpless and resourceless brethren should be supported in every way. If any one has been oppressed, one and all should rise together against the oppressor. If somebody is afflicted with a calamity all of a sudden, every one hearing of it should be grieved and run to his aid without delay.

These are the two bases of the Prophet's call to Truth......unity of Allah and unity of mankind or the universal compassion (human understanding). Here it should be noted carefully that the real basis is the unity of Allah. He who loves Allah shall also love His servants since He has commanded them to do so (love His servants).

Among the many demands of the love of the servants of Allah and well-wishing by them one is that also which Mughirah bin Shu'bah had stated before the Iranian general in the course of his interpretation of the call to Islam and the purpose of raising the prophets. In his attempt to remove the misunderstanding of the general he had said, "We are not traders. We have not come here watching new markets for ourselves. Any such thing is far from us. Our goal is not (the gains of) this world. The life Hereafter is alone our goal and the end we long for. We are the standard bearers of the True Faith, and to call humanity to it is our target". At this he (the general) asked him, "What is that True Faith? Introduce it to me". And Hazrat Mugheerah Raz. said:

اَمَّا عَمُودُهُ الَّذِىْ لَايَصْلُحُ شَىْءٌ مِّنْهُ اِلَّا بِه، فَشَهَادَةُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَالْاِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللّٰهِ.

Am'ma amuduhul lazie la yasluhu shai'unm minhu Illa bihi, fashahadatu Alla-Ilaaha Illal'lahu wa'anna muhamadar'rasoo lul'lahi waliqraru bima ja'a min Indillahi.

"The basis of our faith and its central point without which

none of its components can remain sound, is this that a person should bear witness that there is no god save Allah (Unity of Allah) and that Muhammad Sallallahu Alaihi Wasal'lam is the Apostle of Allah (Prophethood), and that he should adopt the divine law (the Qur'an) revealed by Allah".

The Iranian general said, "That is a very good teaching. Is there any more of it to this faith"? Mugheerah said in his reply:

وَاِخْرَاجُ الْعِبَادِ مِنْ عِبَادَةِ الْعِبَادِ اِلٰى عِبَادَةِ اللّٰهِ.

(Waikhrajul Ibadi min Ibadatil Ibadi Ilaa Ibadatil'lahi

"Yes, It is also the teaching of this faith that man should be freed from the slavery of man and brought under slavery to Allah".

The Iranian admitted that that too was good teaching. "What else does this faith say"? He asked. And Mugheerah replied:

وَالنَّاسُ بَنُوْ اٰدَمَ، فَهُمْ اِخْوَةٌ لِّاَبٍ وَّاُمٍّ.

Wannasu banu Aadama, fahum Ikhwatul li'abin wa'ummin.

"It is also a teaching of this faith that all men are the progeny of Adam and as such real brothers of one another".

This is the basic call (message) of the True Faith that Mugheerah presented to the Iranian general, Rustam. And it was also to him (Rustam), and in the same sitting that Ribi'yi bin 'Amir interpreted Islam thus:

اَللّٰهُ ابْتَعَثَنَا، لِنُخْرِجَ مَنْ شَاءَ مِنْ عِبَادَةِ الْعِبَادِ اِلٰى عِبَادَةِ اللّٰهِ وَمِنْ ضِيْقِ الدُّنْيَا اِلٰى سَعَتِهَا، وَمَنْ جَوْرِ الْاَدْيَانِ اِلٰى عَدْلِ الْاِسْلَامِ فَاَرْسَلَنَا بِدِيْنِهٖ اِلٰى خَلْقِهٖ لِنَدْعُوَهُمْ اِلَيْهِ.

(البدایہ والنہایہ ج ۷ ص ۳۹)

Allahub ta'asana, linukhrija man sha'a min ibadatil ibadi ilaa ibadatil'lahi vamin zieqid dunya ilaa sa'atiha, vamin jauril adyani ilaa adlilislami fa'arsalana bidinihi ilaa khalqihi linad uwahum ilaihi.

"Allah has commanded us to free such of his servants as are in quest of it, from the bondage of man to the slavery of Allah, and taking him from a very limited and narrow world bring him into one of very vast horizons, and extricating him form the

tyrannical systems of life bring him to the cool shade of justice and equity. So Allah has sent us with His faith to the humanity at large that we may call them to it." Al- Bidaya Wan'n nihaya vol.7, P-39

So, Allah has given us His Deen (Ethics) and sent to us human beings to invite them towards the Deen (Religion) of Allah.

2. FAITH AS A POLITICAL SYSTEM

(٣٠١) عَنْ خَبَّابِ بْنِ الْاَرَتِّ قَالَ، شَكَوْنَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَّهُ فِيْ ظِلِّ الْكَعْبَةِ، فَقُلْنَا اَلاتَسْتَنْصِرُ لَنَا اَلا تَدْعُوا اللّٰهَ لَنَا؟ قَالَ كَانَ الرَّجُلُ فِيْمَنْ قَبْلَكُمْ يُحْفَرُ لَهٗ فِي الْاَرْضِ فَيُجْعَلُ فِيْهَا، فَيُجَاءُ بِالْمِنْشَارِ فَيُوْضَعُ عَلٰى رَاسِهٖ فَيُشَقُّ بِاثْنَيْنِ وَمَا يَصُدُّهٗ ذٰلِكَ عَنْ دِيْنِهٖ، وَيُمْشَطُ بِاَمْشَاطِ الْحَدِيْدِ مَادُوْنَ لَحْمِهٖ مِنْ عَظْمٍ وَّعَصَبٍ وَّمَا يَصُدُّهٗ ذٰلِكَ عَنْ دِيْنِهٖ، وَاللّٰهِ لَيَتِمَّنَّ هٰذَا الْاَمْرُ حَتّٰى يَسِيْرَ الرَّاكِبُ مِنْ صَنْعَاءَ اِلٰى حَضْرَمَوْتَ لَايَخَافُ اِلَّا اللّٰهَ اَوِ الذِّئْبَ عَلٰى غَنَمِهٖ وَلٰكِنَّكُمْ تَسْتَعْجِلُوْنَ.

(بخاری)

301. An Khab'babibnul Arat'ti qaala, shakauna ilan'nabiy'yi Sallallahu Alaihi Wasal'lama vahuwa mutavas'sidum burdatal lahu fiz'zil'lil ka'bati, faqulna ala tastansiru lana ala tad'ul'laha lana? qaala kaanar rajulu fi'man qablakum yuhfaru lahu fil'arzi fayujalu fiha, fayuja'u bilmanshari fayu za'u alaa rasihi fayushaq'qu bisnaini vama yasud'duhu zaalika an deenihi, vayumshatu bi'amshatil hadeedi madoona lahmihi min azmin va'asabin ma yasud'duhu zaalika an deenihi, val'lahi layatim'man'na haazal amru hat'ta yseerar rakibu min san'a'a ilaa hazra mauta la yakhafu il'lal laha aviz'ziba alaa ghanamihi valaakinnakum tasta'jiloon.

301. *Khabbab bin-al-Arat* says that the Prophet was lying in the shade of Ka'bah, his head resting on a folded sheet. (In those days the Makkan's persecution of the believers was horrible indeed). He said to the Prophet, "You do not seek aid (succour) for us from Allah? (How long shall this terror continue? When will these calamities come to an end?) The Prophet on hearing all this from us said, "There have been people before you for whom a pit was dug, they were made to stand in it. Then a large saw was brought and the man half

buried in the pit was sawn in two. And yet they cound not compel him to apostasy. And iron combs were dug into the flesh of some which reached the underlying bones, but the victim would not turn away from the Truth. By Allah, this Faith is going to triumph (over falsehood), until (a state of peace and security has been attained under which) a traveller will traverse the long distance between San'a (Yemen) and Hadharmut (Oman) and will have nothing to fear save the displeasure of Allah. However the shepherds may still be dreading the onslaugts of the wolves that could cause damgage to their flocks. But it is a pity you are impatient".

—*Bukhari*

Exposition: The Prophet was making a prophecy about the events to come when a very vast area extending from Yemen to Bahrain and Hadharmaut (Oman) will be under the control of the Islamic state of Madinah and the enemies vanquished and made harmless. The servants of Allah shall be free to worship Allah and live according to the diving pattern of life. But under the then existing conditions it would have appeared the dream of a Utopia to those listening the Prophet, though as true believers with a staunch belief, they could not have doubted his words. The need of the hour, patience and more patience was not lost sight of this occasion too by this greatest teacher of all times.

Khabbab bin-al-Arat has very briefly but comprehensively enough, presented the history of the Makkan period extending over thirteen years in this report. The Prophet, however, stressed patient perseverance with their mission.

(٣٠٢)عَنْ عَطَاءِ بْنِ اَبِىْ رِبَاحٍ قَالَ زُرْتُ عَائِشَةَ مَعَ عُبَيْدِبْنِ عُمَيْرِنِ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ، فَقَالَتْ لَاهِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُوْنَ يَفِرُّ اَحَدُهُمْ بِدِيْنِهِ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهِ مَخَافَةَ اَنْ يُّفْتَنَ عَلَيْهِ،فَاَمَّاالْيَوْمَ فَقَدْ اَظْهَرَ اللّٰهُ الْاِسْلَامَ وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ وَلٰكِنْ جِهَادٌ وَّنِيَّةٌ.

(بخاری)

302. An Ata'ibni Abie Rabahin qaala zurtu Ayeshata ma'a ubaidibni umairi nil'laisiy'yi fasa'alnaha anilhijrati, faqaalat la hijratal yauma, kaanal mu'minoona yafir'ru ahaduhum bidienihi ilal'lahi va'ilaa rasu'lihi makhafata ay'yaftana alaihi,

fa'am'mal yauma faqad azharal'lahul islama valyauma ya'budu rab'bahu haisu sha'a valaa kin jahadun vaniy'yatun.

302. ***'Ata bin Abi Ribah*** **says, "I went to 'Ayeshah when 'Ubaid Laithi was with me. We enquired of her whether migration was still obligatory? (Must people still leave their homes and come to settle in Madinah?) 'Ayeshah replied that there would be no more migration that order has been abrogated, migration had been made obligatory because on entering the fold of Islam the believer became sick of life due to persecution. So he took refuge with Allah and His Apostle to save his belief and faith. But now that Allah has made the faith triumphant and overwhelming and a believer can live in obedience to Allah wherever he likes, why should he migrate. However, Jehad (striving in the way of Allah even armed struggle) and intention of Jehad shall continue".**

—Bukhari

Exposition: The authoritative and triumphant faith of which 'Ayesha was speaking, its collective strenght (as a monolithic structure) and inviolabe authority were shaken after the passing away of the Prophet. However, Abu Bakr Siddiq with his indomitable spirit and unparalleled courage and determination saved it in time from what would have been a great catastrophe. The death of the Prophet had shocked the people in general and dejection and despair were casting their shadows on them. There was a lurking fear that the collective system of Islam may collapse (get fragmented). Abu Bakr Siddiq perceived this danger and made a lengthy speech in which he said.

(٣٠٣) اَيُّهَا النَّاسُ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَاِنَّ مُحَمَّدًا قَدْمَاتَ، وَمَنْ كَانَ يَعْبُدُ اللّٰهَ فَاِنَّ اللّٰهَ حَيٌّ لَّا يَمُوْتُ، وَاِنَّ اللّٰهَ قَدْ تَقَدَّمَ اِلَيْكُمْ فِيْ اَمْرِهٖ فَلَا تَدَعُوْهُ جَزَعًا، وَاِنَّ اللّٰهَ قَدِاخْتَارَ لِنَبِيِّهٖ مَا عِنْدَهٗ عَلٰى مَاعِنْدَكُمْ وَقَبَضَهٗ اِلٰى ثَوَابِهٖ وَخَلَّفَ فِيْكُمْ كِتٰبَهٗ نَبِيِّهٖ فَمَنْ اَخَذَ بِهِمَا عَرَفَ وَمَنْ فَرَّقَ بَيْنَهُمَا اَنْكَرَ، "يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوَّامِيْنَ بِالْقِسْطِ" وَلَا يَشْغَلَنَّكُمُ الشَّيْطٰنُ بِمَوْتِ نَبِيِّكُمْ وَلَا يَفْتِنَنَّكُمْ عَنْ دِيْنِكُمْ، فَعَاجِلُوْهُ بِالَّذِيْ تُعْجِزُوْنَهٗ وَلَا تَسْتَنْظِرُوْهُ فَيَلْحَقَ بِكُمْ.

303. Ay'yuhan'nasu man kana ya'budu Muhammadan-fa'inna Muhammadan qadmata, vaman kana ya'budul laha fa'innal'laha hay'yul'la yamootu, va'in'nal'laha qad taqad'dama

ilaikum fi amrihi fala tada'oohu jaza'an, va'in'nal laha qadikhtara linabiy'yihi ma indahu alaa ma indakum vaqabaza ilaa savabihi vakhal'lafa fiekum kitabahu vasu'nata nabiy'yi faman akhaza bihima arafa vaman far'raqa bainahuma ankara, "ya'ay'yuhal'laziena aamanu kunu qaw'wameena bilqista" vala yaftinan'nakum an dienikum, fa'ajiluhu bil'lazie tu'jizunahu vala tastanziruhu fayalhaqa bikum.

303. "O ye people! He who worshipped Muhammad (Sallallahu Alaihi Wasal'lam) as his idol should know that Muhammad is dead. And those who worshipped Allah as their deity, they must understand that He is living and shall never die. And Allah has given you command to protect the Faith. So due to impatience and perturbation do not give up the defence of your Faith. And Allah was pleased to take away the Prophet from your midst to raise him high in rank and honour him for his good deeds. And in your midst Allah left His Book and the Sunnah (way) of the Prophet. So he who follows both in his life shall have to take the path of goodnes. And one who discriminates between them shall go on the path of evil. Addressing you Allah had said, "O ye believers! Persevere with the defence of the order based on justice, revealed by Us. (Q.IV:135). And it should never be allowed to happen that Satan keeps you entangled in the (event of the sad) demise of your Prophet.

So to oppose Satan adopt measures as early as possible to defeat him. Do not allow him time to act against you as he will fall upon you headlong and destroy your order based on faith."

Exposition: This speech of Abu Bakr Siddiq very clearly brings out the importance of the Islamic order established during the life time of the Prophet. Due to shock as a result of the Prophet's death the believers were not intending to abandon unity of Allah and the devotional acts such as prayers and fasting that he (Abu Bakr) felt the need of remonstrating with and warning them. Rather it was feared that the Islamic order of government, established after a long and arduous struggle, may collapse. So Abu Bakr Siddiq came forward, delivered a speech in a large gathering of the companions, in which, with a verse of Surah Nisa', O ye who believe stand out firmly for justice as witnesses to God (Q.IV:135), he pointed out that Allah had made them the defenders and preservers of the Order of Justice. He has entered a covenant with them for such defence. So they should not allow

the grief of the demise of the Prophet to overwhelm them. They must get up and defeat Satan. They should concentrate on preserving their religious order (caliphate).

Immediately preceding the verse of Surah Nisa' (Q.IV:135) referred to by Abu Bakr Allah says that before raising the Muslim Ummah he had entered a covenant with Israelites. But they were found guilty of unfaithfulness and breach of trust and invited Allah's wrath upon themselves. They were consequently divested of the honour of the leadership of the nations and were dominated and disgraced by pagans. Now you are being honoured with that position of great responstibility. You are being entrusted with the Book of Wisdom and with the great authority and rule. Beware! Do not be guilty of breach of trust and faithlessness like the Israelites. Stand firmly by your covenant (with Allah). Do not be unfaithful to the Book. They (the Israelites) were ungrateful, rebellious and disloyal and faced its evil consequence. And ("O ye Ummah of Muhammad)! We command you to take the path of *Taqwa* (piety), do not resort to breach of trust, do not invite Our wrath by abandoning the way marked by the Qur'an. And last of all He gave the instruction: "O ye believers! Defend this divine Order of Justice and Equity at all costs".

The same theme with slight defference has been repeated in *Surah Ma'idah* (Q.V). This is the last Surah of Commandments in which the Law has been perfected. This Surah was revealed in Arafat (a halting place in the various stages of movements in *Hajj*). Its style gives an impression as if a convenant with this new Ummah is being made in this vast open expanse, (Arafat), saying, "The divine favour has been completed". The great authority and rule have been entrusted to you. Now it is up to you to stand firm by Our covenant or take heed! The (entire admonitory) history of the Israelites is before you-how they were guily of betrayal of trust and how they were brought low!

This is the oreder based on faith and such is its great value and importance. But woe to this ummah! It has destroyed that blissful order. And the agony of it is that this Ummah after losing its greatest asset is totally insensate to this loss and winding up the entire business' and consigning it to oblivion are now in deep slumber.

The caravan has not only lost its wherewithal,
But woe to it that it is not cognizant of that (great) loss.

—Iqbal

3. FORMATION OF JAMA'AT (PARTY)

(۳۰۳) اِنَّ النَّبِیَّ صَلَّی اللّٰہِ عَلَیْہِ وَسَلَّمَ قَالَ اِذَا کَانَ ثَلٰثَۃٌ فِیْ سَفَرٍ فَلْیُؤْمِرُوْا اَحَدَھُمْ.
(ابوداؤد۔ابوسعید خدریؓ)

303. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala iza kana salasatun fie safarin fal'yu'am'miru ahadahum.

303. The Prophet said, "When three persons are out on a journey, they should take one of them their Ameer".

—Abu Da'ood, Abu Sa'eed Khudri

Exposition: Shaikhu-al-Islam, Ibn Taimiya says, "When formation of party has been made obligatory for people on a journey, it should be all the more incumbent on the believers that they organize themselves into a party when their collective order has been confounded. It is not permissible for the believers to do individual existence. It is an un-Islamic way of life. Confusion and anarchy are for the pagans. Islam stands for organisation and unity.

(۳۰۴)عَنْ عَبْدِاللّٰہِ بْنِ عَمْرٍو اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ لَایَحِلُّ لِثَلَاثَۃٍ یَکُوْنُوْنَ بِفَلَاۃٍ مِّنَ الْاَرْضِ اِلَّا اَمَّرُوْ عَلَیْھِمْ اَحَدَھُمْ.
(منتقی)

304. An Abdil'lahibni Amrin an'nan'nabiy'ya Sallallahu Alaihi Wasal'lama qaala la yahil'lu lisalasatin yakoonoona bifalatim minal'arzi il'la am'maru alaihim ahaduhum.

304. *Abdullah bin 'Amr bin 'As* reports the Prophet to have said, "It is not permitted to three persons living in wildness not take one of them as their Ameer (Leader)

—Muntaqa

(۳۰۵) قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّ الشَّیْطٰنَ ذِئْبُ الْاِنْسَانِ الْغَنَمِ یَاْخُذُ الشَّاذَّۃَ وَالْقَاصِیَۃَ وَالنَّاحِیَۃَ وَاِیَّاکُمْ وَالشِّعَابَ، وَعَلَیْکُمْ بِالْجَمَاعَۃِ وَالْعَامَّۃِ.
(مسند احمد، مشکوٰۃ۔معاذ بن جبلؓ)

305. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nash shaitaana ziebul insanil ghanama ya'khuzush shaz'zata valqasiyata van'nahiyati va'iy'yakum vash'shi'aba, va'alaikum biljama'ati val'am'mata.

305. The Prophet said, "The way a wolf is the enemy of the goats, easily preying upon the stray one, Satan is the wolf of men (preying upon them). If they do not live closely knit in the form of a homogenous party he preys upon them very easily".

"So, O ye poeple! Do not stray on to the bye-paths. It is incumbent on you to live with the party and the community of Muslims".

—Musnad Ahmad, Mishkat, Mu'az bin Jabal

Exposition: To stick to the party was the command when the party of Muslims *(Al-Jama'ah)* existed, and was fully functional. But what to do when such an organization of the believers is non-existent. This is a very important question. It simplest and straight answer is that *Jama'ah* (a party) should be formed so that ultimately Al-Jama'ah (the party) comes into existence.

(٣٠٦)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَّسْكُنَ بُحْبُوْحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ فَاِنَّ الشَّيْطٰنَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْاِثْنَيْنِ اَبْعَدُ.

306. Qaala Rasulul'lahi Sallal'la.hu Alaihi Wasal'lama man sar'rahu ay'yaskuna buhubuhatal jan'nati fal'yanzamil jama'ata fa'innash shaitaana ma'alvahidi vahuwa minalisnaini ab'adu.

306. The Prophet said, "Whoever wishes to build an abode for himself in the centre of heaven should cling to the party, for Satan is always with a lonely person but departs as soon as (he joins another and) they become two".

Exposition: If the *Al-Jama'ah* (the Party) of the Muslims exists and is functional, it is necessary to cling to it. In that case doing individual existence, remaining cut off from the party is not permissible. Al-Jama'ah is that state of Muslim community where Islam is overwhelmingly dominant and in absolute authority and rule and the Muslims are one on the leadership and guidance of an *Ameer*. Under these conditions remainig aloof from the party cannot be permitted. But when the

Al-Jam'ah is not in existence, the believers would have to organize themselves into a party, Jama'ah and work in such a way that ultimately *Al-Jama'ah* (the party) comes into existence.

4. THE NATURE OF RELATIONSHIP BETWEEN AMEER (THE LEADER) & MA'MOOR (THE LED)

(٣٠٧) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ، فَالْاِمَامُ الَّذِىْ عَلَى النَّاسِ رَاعٍ وَهُوَا مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ وَالرَّجُلُ رَاعٍ عَلٰى اَهْلِ بَيْتِهٖ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ وَالْمَرْاَةُ رَاعِيَةٌ عَلٰى بَيْتِ زَوْجِهَا وَوَلَدِهٖ وَهِىَ مَسْئُوْلَةٌ عَنْهُمْ.

(بخاری۔ مسلم۔ ابن عمرؓ)

307. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala kul'lukum ra'in vakul'lukum mas'oolun an ra'iy'yatihi, fal'imamul lazie alan'nasi ra'in vahuwa mas'oolun an ra'iy'yatihi var'rajulu ra'in alaa ahli baitihi vahuwa mas'ulun an ra'iy'yatihi, valmar'atu ra'iy'yatun alaa baiti zaujiha vavaladihi vahiya mas'oolatun anhum.

307. The Prophet said, "Each one of you is the protector and supervisor and he will be questioned about those that have been put under his charge. So the Ameer will be accountable for the people under his administration. And man is the supervisor over the members of his household (wife and children) and will be responsible for those under his care. And the housewife is the supervisor of the husband's household and his children. She will be asked to explain about the care and bringing up of the progeny".

—*Bukhari, Muslim Ibn 'Umar*

Exposition: Supervisor in this context means responsible for the corrective training. It is his duty to keep them under healthy conditions and protect them from going astray. If he is negligent in their proper training and leaves them free to have their own way, Allah shall call him to account on Doomsday.

(٣٠٨) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ وَّالٍ يَّلِىْ رَعِيَّةً مِنَ الْمُسْلِمِيْنَ وَهُوَ غَاشٌّ لَّهُمْ اِلَّا حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ.

(متفق علیہ)

308. An Ma'qilibni Yasarin qaala samie'tu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu mamin valin yalie ra'iy'yatam minal muslimeena vahuwa ghash'shu l'lahum il'la har'ramal'lahu alaihil jan'nata.

308. *Ma'qil bin Yasaar* says that he heard the Prophet saying, "The person who has been made responsible for the collective affairs of the believers and he betrays the trust, Allah will prohibit his entry to heaven".

—*Unanimous*

(۳۰۹) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَيُّمَا وَالٍ وَّلِيَ مِنْ اَمْرِ الْمُسْلِمِيْنَ شَيْئًا فَلَمْ يَنْصَحْ لَهُمْ وَلَمْ يَجْهَدْ لَهُمْ كَنُصْحِهٖ وَجُهْدِهٖ لِنَفْسِهٖ كَبَّهُ اللّٰهُ عَلٰى وَجْهِهٖ فِي النَّارِ. وَفِيْ رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ لَمْ يَحْفَظْهُمْ بِمَا بِهٖ نَفْسَهُ وَاَهْلَهُ.

(طبرانی۔ کتاب الخراج)

309. An Ma'qilibni Yasarin qaala samietu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu ay'yuma valiv valiy'ya min amril muslimeena shai'an falam yansah lahum valam yajhad lahum kanus'hihi vajuhdihi linafsihi kab'bahul'lahu alaa vajhihi fin'nari. vafie rivayatin anibni Ab'basil lam yahfazhum bima bihi nafsahu va'ahlahu.

309. *Ma'qil bin Yasaar* says that he heard the Prophet saying, "The person who accepted the responsibility of the collective affairs of the believers and then he was not faithful to their cause and did not tire himself in this duty as he did in his own affairs, Allah will throw him into hell-face downward". And in the report of Ibn Abbas on this theme, we have: "Then he did not protect them the way he protected the members of his own houshold, he will not be able to benefit even by the fragrance from heaven".

—*Tabrani, Kitab-al-Khiraj*

(۳۱۰) عَنْ يَزِيْدَ بْنِ اَبِيْ سُفْيَانَ قَالَ قَالَ اَبُوْبَكْرٍ حِيْنَ بَعَثَنِيْ اِلَى الشَّامِ، يَايَزِيْدُ اِنَّ لَكَ قَرَابَةً عَسَيْتَ اَنْ تُؤْثِرَهُمْ بِالْاِمَارَةِ وَذٰلِكَ اَكْبَرُ مَااَخَافُ عَلَيْكَ، فَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَّلِيَ مِنْ اَمْرِ الْمُسْلِمِيْنَ شَيْئًا فَاَمَّرَ عَلَيْهِمْ اَحَدًا مُحَابَاةً، فَعَلَيْهِ لَعْنَةُ اللّٰهِ لَا يَقْبَلُ اللّٰهُ مِنْهُ صَرْفًا وَّلَا عَدْلًا حَتّٰى يُدْخِلَهُ جَهَنَّمَ.

(کتاب الخراج، امام ابو یوسفؒ)

310. An Yazidabni Abie Sufiyana qaala qaala Abu Bakrin heena ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asaita an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'lal'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimeena shai'an fa'am'mara alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhilahu jahan'nama.

310. ***Yazeed bin Abi Sufyan*** **says. "When Abu Bakr sent me to Syria as a commander of the fighting men, he counselled me thus: 'O yazeed! you have some relatives there. It is possible for you to entrust responsibilities to them on preferential basis. This is the greatest cause of anxiety to me concerning you. The Prophet has said, "Whoever is made responsible for managing the collective affairs of Muslims and he makes rules over them some men merely for consideration of his relationship with them, the curse of Allah be upon him. Allah shall not accept any excuse from him, until he has to cast into hell".**

—Kitab-al-Khiraj, Imam Abu Yusuf

(٣١١)قَالَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ اِنَّ اَبَابَكْرٍ قَالَ لِعُمَرَ يَاابْنَ الْخَطَّابِ اِنِّیْ اِنَّمَا اسْتَخْلَفْتُکَ نَظَرًا لِّمَاخَلَّفْتُ وَرَائِیْ، وَقَدْ صَحِبْتَ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَاَيْتَ مِنْ اٰثَرَتِهٖ اَنْفُسَنَا عَلٰی نَفْسِهٖ وَاَهْلَنَا عَلٰی اَهْلِهٖ حَتّٰی اِنْ كُنَّا لَنَظَلُّ لَنُهْدِیْ اِلٰی اَهْلِهٖ مِنْ فُضُوْلِ مَايَاْتِيْنَا عَنْهُ.

(کتاب الخراج، امام ابو یوسفؒ)

311. Qaalat Asma'u bintu Umaisin in'na Aba Bakrin qaala le'umara ibnil khat'tabi in'ni in'namas takhlaftuka nazaral lima khal'laftu vara'i, vaqad sahibta rasu'lal'lahi Sallallahu Alaihi Wasal'lama fara'aita min asaratihi anfusana alaa nafsihi va'ahlana alaa ahlihi hat'ta in kun'na lanazal'lu lanuhdie ilaa ahlihi min fuzuli maaya'tina anhu.

311. ***Asma 'bint' Umais*** **says that Abu Bakr addressing 'Umar said, "O you, son of Khattab! I have nominated you as caliph because of affection for Muslims. And you have benefited by the company of the Prophet, you have seen how the Prophet preferred us to himself and our families to his own family. Whatever remained form the gifts sent to us by him, we sent as gifts to the members of his household".**

—Kitab-al-Khiraj, Imam Abu Yusuf

310. An Yazidabni Abie Sufiyana qaala qaala Abu Bakrin heena ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asaita an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'lal'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimeena shai'an fa'am'mara alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhilahu jahan'nama.

310. ***Yazeed bin Abi Sufyan*** **says. "When Abu Bakr sent me to Syria as a commander of the fighting men, he counselled me thus: 'O yazeed! you have some relatives there. It is possible for you to entrust responsibilities to them on preferential basis. This is the greatest cause of anxiety to me concerning you. The Prophet has said, "Whoever is made responsible for managing the collective affairs of Muslims and he makes rules over them some men merely for consideration of his relationship with them, the curse of Allah be upon him. Allah shall not accept any excuse from him, until he has to cast into hell".**

—Kitab-al-Khiraj, Imam Abu Yusuf

(٣١١) قَالَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ اِنَّ اَبَابَكْرٍ قَالَ لِعُمَرَ يَاابْنَ الْخَطَّابِ اِنِّىْ اِنَّمَا اسْتَخْلَفْتُكَ نَظَرًا لِّمَا خَلَّفْتُ وَرَائِىْ، وَقَدْ صَحِبْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتَ مِنْ اَثَرَتِهٖ اَنْفُسَنَا عَلٰى نَفْسِهٖ وَاَهْلَنَا عَلٰى اَهْلِهٖ حَتّٰى اِنْ كُنَّا لَنَظَلُّ لَنُهْدِىْ اِلٰى اَهْلِهٖ مِنْ فُضُوْلِ مَايَاْتِيْنَا عَنْهُ.

(کتاب الخراج، امام ابو یوسفؒ)

311. Qaalat Asma'u bintu Umaisin in'na Aba Bakrin qaala le'umara ibnil khat'tabi in'ni in'namas takhlaftuka nazaral lima khal'laftu vara'i, vaqad sahibta rasu'lal'lahi Sallallahu Alaihi Wasal'lama fara'aita min asaratihi anfusana alaa nafsihi va'ahlana alaa ahlihi hat'ta in kun'na lanazal'lu lanuhdie ilaa ahlihi min fuzuli maaya'tina anhu.

311. ***Asma 'bint' Umais*** **says that Abu Bakr addressing 'Umar said, "O you, son of Khattab! I have nominated you as caliph because of affection for Muslims. And you have benefited by the company of the Prophet, you have seen how the Prophet preferred us to himself and our families to his own family. Whatever remained form the gifts sent to us by him, we sent as gifts to the members of his household".**

—Kitab-al-Khiraj, Imam Abu Yusuf

(٣١٢) خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ فَقَالَ اَيُّهَا النَّاسُ اِنَّ لَنَا عَلَيْكُمْ حَقَّ النَّصِيْحَةِ بِالْغَيْبِ وَالْمَعُوْنَةِ عَلَى الْخَيْرِ، اَيُّهَا الرِّعَاءُ اِنَّهُ لَيْسَ مِنْ حِلْمٍ اَحَبَّ اِلَى اللّٰهِ وَلَا اَعَمَّ نَفْعًا مِنْ حِلْمِ اِمَامٍ وَّرِفْقِهٖ، وَلَيْسَ مِنْ جَهْلٍ اَبْغَضَ اِلَى اللّٰهِ وَاَعَمَّ ضَرَرًا مِنْ جَهْلِ اِمَامٍ وَّخَرَقِهٖ.

(کتاب الخراج۔امام ابویوسفؒ)

312. Khataba Umarubnul Khat'tabi razial'lahu anhu faqaala ay'yuhan'nasu in'na lana alaikum haq'qan nasiehati bilghaibi valma'unati alalkhairi, ay'yuhar'ria'u in'nahu laisa min hilmin ahab'ba ilal'lahi vala a'am'ma nafam min hilmi imamin varifqihi, valaisa min jahlin abghaza ilal'lahi va'am'ma zararam min jahli imamin vakharaqihi.

312. The Ameer of the believers, 'Umar Ibn Khattab, addressing a mixed gathering (of the common people and the governors of the provinces) said, "O ye people! you owe an obligation to us, to be faithful to us behind our backs and help us in acts of charity. (He went to say), "O ye who have been made responsible for the collective affairs of the believers! Forbearance and gentleness of no other persons is so pleasing to Allah than that of the rulers of Muslims. Similarly, no other ignorance and clumsiness (bordering on stupidity) is more injurious and odius than those of the Ameer".

—Kitab-al-Khiraj, Imam Abu Yusuf

(٣١٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيْمَا اَحَبَّ وَكَرِهَ مَالَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَاِذَا اُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ.

(متفق علیہ ابن عمرؓ)

313. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamas sam'u vat'ta'atu alalmar'il muslimi fiema ahab'ba vakariha malam yu'mar bima'siyatin, fa'iza umira bimasiyatin fala sam'a vala ta'ata.

313. The Apostle of Allah said, "The Muslim should listen to and obey those responsible for their collective affairs, whether their orders are tasteful or unpalatable provided they are not sinful (involving disobediecne to Allah). If however, they are ordered to violate the divine injunctions. they should neither listen to nor obey them".

—Unanimous, Ibn 'Umar

(۳۱۴)عَنْ تَمِيْمِ نِ الدَّارِیِّ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّيْنُ النَّصِيْحَةُ ثَلَاثًا قُلْنَا لِمَنْ؟ قَالَ لِلّٰهِ وَلِرَسُوْلِهٖ وَلِكِتٰبِهٖ وَلِاَئِمَّةِالْمُسْلِمِيْنَ وَعَامَّتِهِمْ.
(مسلم)

314. An Tamimi nid'dariy'yi an'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaalad'dinun nasihatu salasan qulna liman? qaala lil'lahi valirasul ihi valikitabihi vali'a'im'm atil musli meena va'am'matihim.

314. *Tameem Dari* reports the Prophet to have said, "Faith is sincerity and well-wishing" This he repeated three times. We asked him, "Sincerity for and well wishing by whom?" He said, "For Allah, for His Apostle, for His Book, for those responsible for the collective order and the Muslims in general".

—*Muslim*

Exposition: The word (for sincerity and well-wishing) used in Arabic text is Naseehat which has a sense diametrically opposed to betrayal of trust, dishonesty, deceit and adulteration. It is usually translated as sincere loyalty and sincere well-wishing. It has already come for discussion under the heading "Belief in Allah" in the chapter 'Elements of Belief'. Sincere loyalty to the Muslims in general has been given in detail under the chapter on 'Social Relations'. As for sincere loyalty to those responsible for the collective affairs of the Muslims it means that our relation with them must be one of love. If they command us, we must obey them faithfully and in the work of call to faith and organization we must offer them a helping hand cheerfully. If they are deviating from the right course, we must point out the error of their thought or action gently and politely. If somebody resorts to a mistaken notion of tolerance and witnessing the error does not point out them, such a person is not a well-wisher of the persons in authority. He is positively malevolent. Such an act amounts to betrayal at the party level. But this is possible only when the responsible persons can tolerate criticism (however mild and sincere). As a matter of truth, they should not only be just tolerant but should express their pleasure and gratitude to the person who has a sincere criticism and would be pleased to listen to their adverse opinions and pray for them for this kind of their gesture. Even if somebody does it awkwardly and harshly due to ignorance or harshness of his temper, they instead of rebuking him should

point out to him the error of the manner of his presentation, 'Umar was once critcised by somebody rather harshly, but when some one of the gathering wanted to discourage and silence him, 'Umar said,

دَعْهُ لَاخَيْرَ فِيهِمْ اِنْ لَّمْ يَقُوْلُوْهَا لَنَا وَلَا خَيْرِ فِيْنَا اِنْ لَّمْ نَقْبَلْ.

(کتاب الخراج، امام ابو یوسفؒ)

Da'hu la khaira fiehim il'lam yaqooluha lana vala khairi fiena il'lam naqbal.

"Let him say. If people do not say such things to us there is no goodness in them. And if we do not accept such well wishing. there is no beneficence in us".

Exposition: Many such examples have come down to us from our forefathers, having instruction and light for both the leaders and the led. Here we are going to present just one such pattern. When 'Umar, (the second rightly guided Caliph) took over charge of the affairs of the Muslims, Abu 'Ubaidah and Mu'az bin Jabal wrote a joint epistle to him, each and every word of which is fragrant with sincerity and well wishing. The letter runs like this.

مِنْ اَبِیْ عُبَیْدَةَ بْنِ الْجَرَّاحِ وَمُعَاذِ بْنِ جَبَلٍ اِلٰی عُمَرَبْنِ الْخَطَّابِ سَلَامٌ عَلَیْکَ. اَمَّابَعْدُ:
فَاِنَّا عَهِدْنَاکَ وَاَمْرُنَفْسِکَ لَکَ مُهِمٌّ، فَاَصْبَحْتَ قَدْوُلِّیْتَ اَمْرَ هٰذِهِ الْاُمَّةِ
اَحْمَرِهَا وَاَسْوَدِهَا، یَجْلِسُ بَیْنَ یَدَیْکَ الشَّرِیْفُ وَالْوَضِیْعُ وَالْعَدُوُّ
وَالصَّدِیْقُ، وَلِکُلٍّ حِصَّةٌ مِن الْعَدْلِ، فَانْظُرْ کَیْفَ اَنْتَ عِنْدَ ذٰلِکَ یَاعُمَرُ وَاِنَّا
نُحَذِّرُکَ یَوْمًا تَعْنُوْ فِیْهِ الْوُجُوْهُ، وَتَجِفُ فِیْهِ الْقُلُوْبُ، وَتَنْقَطِعُ فِیْهِ الْحُجَجُ
لِحُجَّةِ مَلِکٍ قَهَرَهُمْ بِجَبَرُوْتِهٖ،فَالْخَلْقُ دَاخِرُوْنَ لَهٗ، یَرْجُوْنَ رَحْمَتَهٗ وَیَخَافُوْنَ
عِقَابَهٗ وَاِنَّا کُنَّا نُحَدَّثُ اَنَّ اَمْرَهٰذِهِ الْاُمَّةِ سَیَرْجِعُ فِیْ اٰخِرِزَمَانِهَا اِلٰی اَنْ یَّکُوْنُوْ
اِخْوَانَ الْعَلَانِیَةِ اَعْدَاءَ السَّرِیْرَةِ وَاِنَّانَعُوْذُ بِاللّٰهِ اَنْ یَّنْزِلَ کِتٰبُنَا اِلَیْکَ سِوَی
الْمَنْزِلِ الَّذِیْ نَزَلَ مِنْ قُلُوْبِنَا، فَاِنَّمَا کَتَبْنَا بِهٖ نَصِیْحَةً لَّکَ وَالسَّلَامُ عَلَیْکَ.

Min Abie Ubaidatabnil Jar'rahi vamu'azibni Jabalin ilaa Umarabnil khat'tabi salamun alaika. am'ma ba'du.
Fa'in'nama ahidnaka va'amru nafsika laka muhim'mun, fa'asbah'ta qadvul'lita amra hazihil um'mati ahmariha va'asvadiha, yajlisu baina yadaikash shrarifu valvazie'u

valaduv'wu vas'sadeequ, valikul'lin his'satum minal'adli. fanzur kaifa anta inda zaalika ya umaru va'in'na nuhaz'ziruka yauman tanu fiehil wujuhu, vatajifu fiehil qulubu, vatanqati'u fiehil hijaju lihuj'jati malikin faharahum bijabarutihi, falkhalqu dakhiroona lahu, yarjoona rahmatahu, vayakhafoona iqabahu va'inna kun'na nuhad'dasu an'na amra haazihil um'mati sayarji'u fie aakhiri zamaniha ilaa ay'yakoonu ikhwanal alaniyati a'da'as sarirati va'in'na nauzubil'lahi ay'yanzila kitabuna ilaika saval manzilil'lazie nazala min qulubina, fa'in'nama katab'na bihi nasihatal laka vas'salamu alaika.

Exposition: We have seen you in that condition when you were anxious for your own reform, training and supervision. And now the responsibility of the training and supervision of the entire Ummah has devolved on you. Ameer-ul-Mo'minin. (leader of the believers)! coming to your gathered meetings there will be people of high rank and those of the lowest rungs (Community) and friends and foes alike. And in seeking and getting justice they have an equal share. Under the circumstances you will have to think over and chalk out a policy and programme for yourself. We remind you of the dread of the Day when men will be bowed down before Allah, the Irrisistible (eye downcast). The hearts will be trembling and before the argument of Allah the Irresistible, all their arguments will be of no avail. That day one and all shall be helpless in His Presence. They will be hoping against hope for His Mercy and mighty afraid of His punishment.

"And it has been related to us in a tradition that the men of the Ummah in the last will be friends of one another only apparently but in reality enemies of one another.

"And we seek refuge in Allah for it that you do not take this epistle from us in its true spirit and light it deserves. We have written this letter to you with the sentiment of sincerity and well-wishing. Peace and blessing of Allah be upon you".

مِنْ عُمَرَبْنِ الْخَطَّابِ اِلٰى اَبِىْ عُبَيْدَةَ وَمُعَاذٍ، سَلَامٌ عَلَيْكُمَا، اَمَّابَعْدُ:—
فَقَدْ اَتَانِىْ كِتَابُكُمَا تَذْكُرَانِ اَنَّكُمَا عَهِدْتُّمَانِىْ وَاَمْرُ نَفْسِىْ لِىْ مُهِمٌّ، فَاَصْبَحْتُ

قَدْ وَلِّيتُ اَمْرَ هٰذِهِ الْاُمَّةِ اَحْمَرِهَا وَاَسْوَدِهَا يَجْلِسُ بَيْنَ يَدَىَّ الشَّرِيْفُ وَالْوَضِيْعُ
وَالْعَدُوُّ وَالصَّدِيْقُ وَلِكُلٍّ حِصَّةٌ مِّنَ الْعَدْلِ كَتَبْتُمَافَانْظُرْ كَيْفَ اَنْتَ عِنْدَ ذٰلِكَ
يَاعُمَرُ وَاِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ عِنْدَ عُمَرَ عِنْدَ ذٰلِكَ اِلَّا بِاللّٰهِ عَزَّوَجَلَّ، وَكَتَبْتُمَا
تُحَذِّرَانِنِى مَاحُذِّرَتْ عَنْهُ الْاُمَمُ قَبْلَنَا، وَقَدِيْمًا كَانَ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ بِاٰجَالِ
النَّاسِ يُقَرِّبَانِ كُلَّ بَعِيْدٍ، وَيُبْلِيَانِ كُلَّ جَدِيْدٍ، وَيَاتِيَانِ بِكُلِّ مَوْعُوْدٍ، حَتّٰى
يَصِيْرَ النَّاسُ اِلٰى مَنَازِلِهِمْ مِّنَ الْجَنَّةِ وَالنَّارِ، كَتَبْتُمَا تُحَذِّرَ انِنِى اَنَّ اَمْرَ هٰذِهِ الْاُمَّةِ
سَيَرْجِعُ فِىْ اٰخِرِ زَمَانِهَا اِلٰى اَنْ يَّكُوْنُوْا اِخْوَانَ الْعَلَانِيَةِ اَعْدَاءَ السَّرِيْرَةِ وَلَسْتُمْ
بِاُولٰئِكَ، وَلَيْسَ هٰذَا بِزَمَانِ ذَاكَ، وَذٰلِكَ زَمَانٌ تَظْهَرُ فِيْهِ الرَّغْبَةُ وَالرَّهْبَةُ،
تَكُوْنُ رَغْبَةُ النَّاسِ بَعْضِهِمْ اِلٰى بَعْضٍ لِصَلَاحِ دُنْيَاهُمْ، كَتَبْتُمَاتَعَوَّذَانِنِى بِاللّٰهِ اَنْ
اُنْزِلَ كِتٰبَكُمَا سِوَى الْمَنْزِلِ الَّذِىْ نَزَلَ مِنْ قُلُوْبِكُمَا، وَاَنَّكُمَا كَتَبْتُمَا بِهٖ نَصِيْحَةً
لِّىْ، وَقَدْ صَدَقْتُمَا، فَلَا تَدَعَا الْكِتَابَةَ اِلَىَّ، فَاِنَّهُ لَاغِنٰى لِىْ عَنْكُمَا، وَالسَّلَامُ عَلَيْكُمَا.

(المسلمون، فروری ۱۹۵۴)

Min Umarabnil khat'tabi ilaa Ubaidata wa' Muazin, salamun alaikuma, am'ma baad:-

Faqad atanie kitabukuma tazkurani an'nakuma ahit'tumanie va'amru nafsi lie muhim'mun, fa'asbah'tu qad val'litu amra hazihil um'mati ahmariha va'asvadiha yajlisu baina yaday'yashrifu val'vazie'u val'aduv'vu vas'sadiequ valikul'lin his'satum minal'adli katabtuma fanzur kaifa anta ind zaalika ya umaru va'in'nahu la haula vala quv'vata inda umara inda zaalika il'la bil'lahi az'za vajal'la, vakatabtuma tuhaz'ziranini ma huz'zirat anhul umamu qablana, vaqadeeman kanakhtilaful laili van'nahari bi'aajalin'nasi yuqar'ribani kul'la ba'eedin, vayubliyani kul'la jadeedin, vayatiyani bikul'li mau'udin, hat'ta yaseeran'nasu ilaa manazilihim minal jan'nati van'nari, katabtuma tuhaz'ziraninie an'na amra hazihil um'mati sayarji'u fie akhiri zamaniha ilaa ay'yakoonu ikhwanal alaniyati a'da'as sarirati valastum bi'ulaa'ika, valaisa haaza bizamani zaka, vazaalika zamanun tazharu fiehir raghbatu var'rahbatu, takoonu raghbatun'nasi ba'zihim ilaa ba'zin lisalahi dunyahum, katabtuma tu'aw'wizaninie bil'lahi an unzila kitabakuma sival manzilil lazie nazala min qulumikuma, va'an'nakuma katabtuma bihi nasihatal lie.

vaqad sadaqtuma, fala tada'al kitabata ilay'ya, fa'innahu laghinaa lie ankuma, vas'salamu alikuma.

Al- Muslimoon, Feb. 1954

When this letter found 'Umar, he wrote back in reply:

From *'Umar bin Khattab* to *Abu 'Ubaidah and Mu'az.* "I send good wishes of peace and blessings of Allah. I am in receipt of your joint epistle in which you have written that prior to this new responsibility I was anaxious about my own reform, training and supervision. But now the entire responsibility has come to my shoulders. There will come to my assemblies high and low and friend and foe alike. And every one of them has the right to justice and equitable treatment. You have written that I should think over my course of action under these conditions. What can I say in answer to this (thought-provoking) suggestion, since 'Umar has neither prudence nor power.

They can come from Allah alone. Then you have instilled fear of Allah into my heart regarding the end outcome of our deeds -as before us had been warned about their ending. This alternation of day and night, associated closely with the life of man, is bringing closer tha which is distant, is decaying everything fresh and is bringing closer our eyes every prophecy, until the life on earth comes to an end life Hereafter commences, which shall take every one to heaven or hell according to his record of deeds (and the decision of Allah). You have also warned me about the fact that people in the last days shall be friends of one another in appearance and enemies of one another in disguise. So be sure that you are not the people about whom it was said in the report. Nor is this the period when such hypocrisy will make its appearance. That will be the period when men will love one another for (the promotion of) their worldly interests and to safeguard these material interests they will be afraid of one another. You have also written that you seek refuge in Allah that I take your letter in the wrong light. Undoubtedly what you say is true. You have written this letter with the sentiment of sincere well-wishing. Do not stop writing to me. I can never be independent of the sincere advice of both of you. And I pray for the peace and blessing of Allah for you also (as you have wished me)".

5. LOVE OF TRUTH, AVERSION TO EVIL, ENJOINING JUST AND GOOD AND FORBIDDING EVIL?

(۳۱۵)قَالَ رَسُوْلُ اللّٰـهِ صَلَّى اللّٰـهُ عَلَيْـهِ وَسَلَّمَ مَنْ وَّقَّرَ صَـاحِبَ بِـدْعَةٍ فَقَـدْ اَعَـانَ عَـلٰـى هَـدْمِ الْاِسْـلَامِ.

(مشکوٰۃ، ابراہیم بن میسرہ)

315. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man waq'qara sahiba bid'atin faqad a'ana alaa hadmil Islami.

315. The Apostle of Allah said, "Whoever honoured an innovator, helped in the scattering of the Faith".

—Mishkat, Ibrahim bin Maisarah

Exposition: An innovator is one who introduces into Islam some view or deed which is (not only alien) but contradictory or not in keeping with its basic principles. Such a person tries to scatter Islam. And he who honours him helps him in his mission of destroying the divine faith. What the Prophet wants to stress is that such persons should not be looked upon with a respect and treated honourably in Muslim society and their nefarious activities shoud not be tolerated. Looking at our society in the light of this tradition, we find it in a deplorable state of degeneration and decay.

(۳۱۶)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ وَسَلَّمَ لَا تَقُوْلُنَّ لِلْمُنَافِقِ سَيِّدٌ فَـاِنَّـهُ اِنْ يَّـكُـنْ فَـقَـدْ اَسْـخَـطْتُّـمْ رَبَّـكُـمْ.

(مشکوٰۃ)

316. Qaala Rasulul'lahi Sal'lal'lahi Alaihi Wasallama la taqu lun'na lilmunifiqi say'idun fa'innahu in yakun faqad askhat'tum rabb'akum.

316. The Apostle of Allah said, "Do not address an innovator as (your) leader, for by so doing you will displease you Lord and Cherisher."

—Mishkat

Exposition: Do not address the innovatior as (your) leader means that a person whose word and deed are contradictory,

who does not believe in Islam as the only ture faith, who is sceptical where Islamic teachings are concerned, is not worthy of becoming your leader. If you make him your leader, you will annoy Allah. And one with whom Allah is annoyed cannot find asylum anywhere. He is conteptible in this world and doomed in the next.

(٣١٧) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِابْنِ الْعَاصِ قَالَ لَا تَعُوْدُوْ شُرَّابَ الْخَمْرِ اِذَا مَرِضُوْا.
(الادب المفرد)

317. An Abdil'lahibni Amribnil Aasi qaala la ta'udoo shur'rabal khamri iza marizoo.

317. ***Abdullah Ibn Umar*** **says, "When the drunkards fall (ill) do not visit them to enquire of their health".**

—Al-Adab-ul-Mufrad

(٣١٨) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُوْ اِسْرَائِيْلَ فِى الْمَعَاصِى نَهَتْهُمْ عُلَمَاءُ هُمْ فَلَمْ يَنْتَهُوْا فَجَالَسُوْ هُمْ فِىْ مَجَالِسِهِمْ وَاٰكَلُوْ هُمْ وَشَارَبُوهُمْ فَضَرَبَ اللّٰهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ فَلَعَنَهُمْ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنِ مَرْيَمَ، ذٰلِكَ، بِمَا عَصَوْاوَّا كَانُوْا يَعْتَدُونَ. قَالَ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَّكِئًا فَقَالَ لَا، وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَتَامُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَلَتَاْ خُذُنَّ عَلٰى يَدَىِ الظَّالِمِ وَلَتَاْ طِرُنَّهٗ عَلَى الْحَقِّ اَطْرًا اَوْلَيَضْرِبَنَّ اللّٰهُ بِقُلُوْبِ بَعْضِكُمْ عَلٰى بَعْضٍ ثُمَّ لَيَلْعَنَنَّكُمْ كَمَالَعَنَهُمْ.
(بیہقی۔مشکوٰۃ۔ابن مسعودؓ)

318. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lam'ma vaqa'at banu isra'ila filma'asi nahat'hum ulma'a hum falam yantahu fajaalasuhum fie majaalisihim va'aakaluhum vashaarabuhum fazaraba'lahu quluba ba'zihim biba'zihim fala'anahum alaa lisaani da'ooda va'eesabni maryama, zaalika bima asauw'wa kaanu ya'tadoon. qaala fajalasa rasu'lul'lahi Sallallahu Alaihi Wasal'lama vakana mut'taki'an faqala la, val'lazie nafsi biyadihi latamurun'na bilmaroofi valatanhawun'na anilmunkari valatakhuzun'na alaa yada yiz'zalimi valata' tirun'nahu alal haq'qi atran aulayazriban'nal lahu biqulubi ba'zikum alaa ba'zin sum'ma layalan'nanakum kama la'ana'hum.

318. The Apostle of Allah said, "When the Israelites indulged in violation of the divine injunctions, their Ulama tried to restrain them but in vain. However, (instead of boycotting them) they participated in their gathering and started eating and drinking with them as usual. When things came to such a pass, Allah made them similar in mind and heart and cursed them through the Prophets David (Daood) and Jesus (Maseeh), son of Mary. This was done because of their violation of divine injunctions and their persistence with excesses. Abdullah Ibn Mas'ood, the reporter of this tradition says that the Prophet was in a reclining position (at this stage) sat erect and said, "No, by one in whose hand rests my life you shall surely be enjoining good and prohibiting evil, holding the hand of the tyrant and forcing him to bow down to truth. If you abstain from it, the hearts of all of you too will become similar. And then Allah will throw you off from his Mercy and Guidance just as he did with the Israelites.

—*Baihaqi, Mishkat, Ibn Mas'ood*

(٣١٩) عَنِ النُّعمَانِ بْنِ بَشِيْرٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدْهِنِ فِىْ حُدُوْدِاللّٰهِ وَالْوَاقِعِ مَثَلُ قَوْمٍ نِ اسْتَهَمُو شَفِيْنَةً، فَصَارَ بَعْضُهُمْ فِىْ اَسْفَلِهَا وَصَارَبَعْضُهُمْ فِىْ اَعْلَاهَا، فَكَانَ الَّذِىْ فِىْ اَسْفَلِهَا يَمُرُّبِالْمَاءِ عَلَى الَّذِيْنَ فِىْ اَعْلَاهَا، فَتَاَذَّ و بِهٖ فَاَخَذَ فَاْسًا، فَجَعَلَ يَنْقُرُ اَسْفَلَ السَّفِيْنَةِ فَاَتَوْهُ فَقَالُوْ مَالَكَ؟ قلالَ تَاَذَّيْتُمْ بِىْ وَلَا بُدَّلِىْ مِنَ الْمَاءِ، فَاِنْ اَخَذُوْ عَلٰى يَدَيْهِ اَنْجَوْهُ وَنَجَّوْا اَنْفُسَهُمْ وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا اَنْفُسَهُمْ.

(بخاری)

319. Anin'numanibni Basheerin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama masalul mudhini fie hudoodil'lahi val'vaqi'i masalu qaumi nistahamu safinatan, fasara ba'azuhum fie asfaliha vsara ba'zuhum, fie a'alaha, fakanal lazie fie asfaliha yamur'ru bilma'i alal'laziena fie a'laha fataz'zubihi fa'akhaza fas'an, faja'ala yanquru asfalas safienati fa'atauhu faqalu malaka? qala ta'az'zaitum bie vala bud'dalie minal ma'i, fa'in akhazu alaa yadaihi anjauhu vanaj'ju anfusahum va'in tarakuhu ahlakuhu va'ahlaku anfusahum.

319. *Noman bin Basheer* reports that the Apostle of Allah said, "One who violates the commandments of Allah and he who witnessing the acts of his does not restrain him but tolerate

them, their example is like that of persons who hired a boat and cast lots for the upper and lower deck. Those in the lower deck had to pass by those in the upper deck to fetch water from the sea, and the latter were put to some inconvenience. So the occupants of the lower deck took an axe and began rending the bottom of the boat. The men in the upper deck came down to them, saying, "what are you doing"? They said in reply, "We need water which can be had only from the upper deck. But since you are inconvenienced by our frequenting your deck, we shall now obtain our supply of water direct after rending holes in the bottom of the boat. "After relating the example of the boat and its occupants the Prophet added. "If the men in the upper deck prevent the lower deck men from rending holes in the boat they would save them from drowning and themserlves too. However, If they do not restrain them from it (their suicidal attempt) and Connive of it, they are sure to drown all the occupants of the boat including themselves".

—*Bukhari, Noman bin Basheer*

(٣٢٠) خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَثْنٰى عَلٰى طَوَائِفَ مِنَ الْمُسْلِمِيْنَ خَيْرًا ثُمَّ قَالَ مَابَالُ اَقْوَامٍ لَّا يُفَقِّهُوْنَ جِيْرَانِهُمْ وَلَا يُعَلِّمُوْنَهُمْ وَلَايَعِظُوْنَهُمْ؟ وَمَابَالُ اَقْوَامٍ لَّا يَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ وَلَا يَتَفَقَّهُوْنَ وَلَا يَتَّعِظُوْنَ؟ وَاللّٰهِ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَيُفَقِّهُوْنَهُمْ وَيَامُرُوْنَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِّنْ جِيْرَانِهُمْ وَيَتَّعِظُوْنَ اَوْلَاُعَاجِلَنَّهُمُ الْعُقُوْبَةَ ثُمَّ نَزَلَ، فَقَالَ قَوْمٌ مَّنْ تَرَوْنَهُ عَنٰى بِهٰؤُلَاءِ؟ قَالُوْا الْاَشْعَرِيِّيْنَ، هُمْ قَوْمٌ فُقَهَاءُ وَلَهُمْ جِيْرَانٌ جُفَاةٌ مِّنْ اَهْلِ الْمِيَاهِ وَالْاَعْرَابِ، فَبَلَغَ ذٰلِكَ الْاَشْعَرِيِّيْنَ فَاَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْيَارَسُوْلَ اللّٰهِ ذَكَرْتَ قَوْمًا بِخَيْرٍ وَّذَكَرْتَنَا بِشَرٍّ فَمَا بَالُنَا فَقَالَ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانِهِمْ وَلَيَعِظُنَّهُمْ وَلَيَامُرُنَّهُمْ وَلَيَنْهَوُنَّهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِّنْ جِيْرَانِهِمْ وَيَتَّعِظُوْنَ وَيَتَفَقَّهُوْنَ اَوْلَاُعَاجِلَنَّهُمُ الْعُقُوْبَةَ فِي الدُّنْيَا، فَقَالُوْ يَارَسُوْلَ اللّٰهِ اَنُفَطِّنُ غَيْرَنَا؟ فَاَعَادَ قَوْلَهٗ عَلَيْهِمْ فَاَعَادُوْا قَوْلَهُمْ "اَنُفَطِّنُ غَيْرَنَا؟فَقَالَ ذَاكَ اَيْضًا، فَقَالُوْا اَمْهِلْنَا سَنَةً، فَاَمْهَلَهُمْ سَنَةً، لِيُفَقِّهُوْهُمْ وَيَعِظُوْهُمْ ثُمَّ قَرَءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْاٰيَةَ "لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَائِيْلَ".

(الآیہ طبرانی)

320. Khataba Rasulul'lahi Sallallahu Alaihi Wasal'lama zata yaumin fa'asnaa alaa tawa'ifa minal muslimeena khairan

sum'ma qaala ma balu aqwamil la yufaq'qihoona jeeranahum vala yu'al'limoonahum vala ya'izoonahum? vama balu aqwamil'la yata'allamoona min jiranihim vala yatafaq'qahoona vala yatta'iz'zoona? val'lahi layu'al'liman'na qaumun jiranihum vayufaq'qihunahum vayamurunahum vayanhaunahum valayata'al'laman'na qaumun min jiranihim vayatafaq'qahoona vayat'ai'zoona aula'ua jilan'nahumul uqoobata sum'ma nazala, faqala qaumum man taraunahu anaa bihaa'ula'i? qaalu al'ash'ariy'yina, hum qaumun fuqaha'u valahum jiranun jufatum min ahlil miyahi val'arabi, fabalagha zaalkikal ash'ariy'yeena fa'atau rasulal'lahi Sallallahu alaihi Wasal'lama, qaalu ya Rasu'lal'lahi zakarta qaumam bikhairiv vazakartana bishar'rin fama baluna faqala lyua'lliman'na qaumun jiranahum valaya'izun'nahum valaya'murn'nahum valayazhawun'nahum valayatal'laman'na qaumun min jiranihim vayat'ta'izoona vayatafaq'qahoona aula'ua'a jilan'nahumul uqoobata fid'dunya, faqaalu ya rasu'lal'lahi anfat'tinu ghairana? fa'adaqaulahu alaihim fa'adoo qaulhum "anufat'tinu ghairana? faqaala zaka aizan, faqaalu amhilna sanatan, fa'amlahum sanatan, liyufaq'qihi-huhum vaya'izoohum sum'ma qara'a rasulul'lahi Sallallahu Alaihi Wasal'lama hazihil aayata "lu'inal'laziena kafaroo mim banie Isra'ela.

320. The Apostle of Allah harangued one day and praised some Muslims in it. Then he said, "Why is it that some people do not educate them and create understanding of the faith in them? They do not bring home to them the evil consequences of their ignorance of the faith and do not restrain them from evil deeds. And why is it that some people do not learn their faith from their neighbours to create in themselves comrehension of the faith and do not learn from them the exemplary consequences of lack of religious knowledge? By Allah! The people must educate their neighbours, create the perception of the Faith in them, admonish them, preach goodness to them, and restrain them from evil deeds. Also people will have to learn their faith from their neighbours, create in themselves understanding of the faith and accept their (neighbours) admonitions and sermons otherwise I will punish them before long, some men from the audience asked him,"Who are these people against whom you have made these remarks"? Some others opined that the Prophet alluded to the faithful,

Asha'rites. They have a clear understanding of faith and in their neighbourhood the inhabitants of the hamlets by the streams are ignorant rustics. When the Ash'arites heard about the harangue of the Prophet they came to him and said, "O Apostle of Allah! you have approved of some people and shown your annoyance for us. What is our fault? We would very much like to know". He (the Prophet) said, "Men must educate their neighbours, admonish them, enjoin good and forbid evil. Similarly, men will have to learn the faith from their neighbours, accept their sermons and admonition and create (in themselves) the comprehension of the faith or I will chastise these people in the life of this world before long. At this the Ash'arites said, "O Apostle of Allah! Shall we create understanding of faith in others too? (Is education and preaching of faith to others also our responsibility")? The Prophet said, "yes. That is your responsibility, "They requested him for one year's time (to accomplish it) and the Prophet granted their prayer for one year's respite (during which period they would create perception of the faith in their neighbours and teach them the position of Islam pertaining to the commandments (the Shari'ah). After that the Prophet recited the following verse of the Qur'an:

Curses were pronounced upon those among the children of Israel who rejected faith, by the tongue of David and Jesus, the son of Mary: because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed : evil indeed were the deeds which they did".

—Al Qur'an V81-82

6. PREACHING WITHOUT PRECEPT

(٣٢١) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيٰمَةِ فَيُلْقٰى فِي النَّارِ فَتَنْدَلِقُ اَقْتَابُهٗ فِي النَّارِ فَيَطْحَنُ فِيْهَا كَطَحْنِ الْحِمَارِ بِرَحَاهُ فَيَجْتَمِعُ اَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ اَىْ فُلَانُ مَاشَانُکَ؟ اَلَيْسَ كُنْتَ تَاْمُرُنَا بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ كُنْتُ اٰمُرُكُمْ بِالْمَعْرُوْفِ وَلَا اٰتِيْهِ وَاَنْهٰكُمْ عَنِ الْمُنْكَرِ وَاٰتِيْهِ.

(بخاری۔ مسلم۔ اُسامہ بن زیدؓ)

321. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yuja'u bir'rajuli yaumal qiyamati fayulqaa fin'nari fatandaliqu

aqtabuhu fin'nair fayat'ahnu fieha katahnil himari birahahu fayajtami'u ahlun'nari alaihi fayaquloona aiye fulanu ma shanuka? alaisa kunta ta'muruna bilma'roofi vatanhana anilmunkari? qaala kuntu aamurukum bil ma'roofi wala aatiehi wa anhaakum anil munkari va'atiehi.

321. The Apostle of Allah said, "A person will be brought on Doomsday and thrown in to the Fire. His entrails shall come out (of his abdomen). Then he will go round them as a donkey takes rounds of the mill (it has to drive). The other in mates of fire will gather round him and enquire of him" O you such and such! What is this calamity you are afflicted with? Did you not enjoin good and forbid evil to us in the life of the world (we have left behind) (How do you happen to be here in spite of preaching good deeds)? That person (being thus tormented) will say, "I preached goodness to you but never acted upon it myself, and forbidding you evil did not abstain from it.

—Bukhari, Muslim Usamah bin Zaid

(۳۲۲) اِنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ رَاَیْتُ لَیْلَۃَ اُسْرِیَ بِیْ رِجَالًا تُقْرَضُ شِفَاھُھُمْ بِمَقَارِیْضَ مِنْ نَّارٍ، قُلْتُ مَنْ ھٰؤُلَاءِ یَاجِبْرِیْلُ؟ قَالَ ھٰؤُلَاءِ خُطَبَاءُ اُمَّتِکَ یَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَیَنْسَوْنَ اَنْفُسَھُمْ۔

(مشکوٰۃ۔انسؓ)

322. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala ra'aita lailata usriya bie rijalan tuqrazu shifahuhum bimaqarieza min narin, qultu man ha'ula'i ya jibrielu? qaala ha'ula'i khutaba'u um'matika ya'murunan'nasa bilbir'ri vayansauna unfusahum.

322. The Prophet said, "I saw on the night of ascension some people whose lips were being incised with scissors of fire. I asked Jibril. "Who are these people?" Jibril said, "they are the preachers of your *Ummah.* They enjoined good and instilled fear of Allah in other persons but forgot themselves".

—Mishkat, Anas

(۳۲۳) عَنْ حَرْمَلَۃَ قَالَ، قُلْتُ یَارَسُوْلَ اللّٰہِ مَاتَاْمُرُنِیْ بِہٖ اَعْمَلُ؟ فَقَالَ اِئْتِ الْمَعْرُوْفَ وَاجْتَنِبِ الْمُنْکَرَ، وَانْظُرْ مَایُعْجِبُ اُذُنَکَ اَنْ یَّقُوْلَ لَکَ الْقَوْمُ اِذَا قُمْتَ مِنْ عِنْدِھِمْ فَاْتِہٖ، وَانْظُرِ الَّذِیْ تَکْرَہُ اَنْ یَقُوْلَ لَکَ الْقَوْمُ اِذَا قُمْتَ مِنْ عِنْدِھِمْ فَاجْتَنِبْہُ۔

(بخاری)

323. An Harmalata qaala, qultu ya Rasulal'lahi matamuruni bihi a'amalu? faqaala ie'til maroofa vajtanibil munkara, vanzur ma yujibu uzunaka an yaqoola lakal qaumu iza qumta min indihim fa'tihi, vanzuril'lazie takrahu an yaqoola lakal qaumu iza qumta min indihim fajtanibhu.

323. ***Harmalah*** **says that he said to the Prophet, "What are the things you would command me to practise? The Prophet said, "If you like that men after your departure from their assembly remember you with your good qualities, create them in yourself. And those that you detest being associated with you (in their conversations) shun them".** **—*Bukhari***

Exposition: The desire of man to be mentioned among his fellow beings with his good points on without the least reference to the dark side of his character is natural. And for this too will have to become really good and abstain from all evil since."

(٣٢٤) اِنَّ رَجُلًا قَالَ لِابْنِ عَبَّاسٍ اُرِيْدُ اَنْ اٰمُرَ بِالْمَعْرُوْفِ وَاَنْهٰى عَنِ الْمُنْكَرِ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ اَبَلَغْتَ تِلْكَ الْمَنْزِلَةَ؟ قَالَ اَرْجُوْ، فَقَالَ لَهُ اِنْ لَّمْ تَخْشَ اَنْ تُفْتَضَحَ بِثَلٰثِ اٰيٰتٍ مِّنْ كِتٰبِ اللّٰهِ فَافْعَلْ، قَالَ الرَّجُلُ وَمَا هُنَّ؟ قَالَ قَوْلُهٗ "اَتَاْمُرُوْنَ النَّاسَ" اَلْاٰيَةَ، فَهَلْ اَحْكَمْتَ هٰذِهٖ ؟ قَالَ لَا، فَقَالَ وَالثَّانِيَةُ قَوْلُهٗ "لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ" فَهَلْ اَحْكَمْتَهَا؟ قَالَ لَا، فَقَالَ وَالثَّالِثَةُ مَقَالَةُ شُعَيْبٍ "مَا اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَا اَنْهٰكُمْ عَنْهُ" فَهَلْ اَحْكَمْتَهَا؟ قَالَ لَا، قَالَ فَابْدَاْ بِنَفْسِكَ.

(الدعوة)

324. Inna rajulan qaala libni Abbasin uriedu an aamura bilma'roofi va'anhaa anilmunkari, faqaala lahubnu Abbasin abalaghta tilkal manzilata? qaala arjoo, faqaala lahu il'lam takhsha an tuqtazaha bisalaasi aayaatim min kitabil'lahi faf al, qaalar'rajulu vama hun'na? qaala qauluhu "atamuroonan nasa" alaayata, fahal ahkamta hazihi qaala la, faqaala vas'saniyatu qauluhu "lima taquloona mala tafaloona" fahal ahkamtaha? qaala la, faqaala vas'salisatu maqalatu shu'aibin "mauriedu anukhalifakum ilaa ma anhaakum anhu" fahal ahkamtaha? qaala la, qaala fabda binafsika.

324. A certain person said to Abdullah Ibn Abbas, "I wants to preach faith and to enjoin good and forbid evil". Abdullah Ibn Abbas said". Have you attained that position"? He said, "yes I hope so. "Ibn Abbas said, "If you are not afraid that the three

verses of the Quran will bring you to disgrace, do preach faith". He asked him (Ibn Abbas), "Which are those three Quranic Verses"? Ibn Abbas said, "The first verse is this: Do ye enjoin right conduct on the people and forget (to practise it) yourselves? (Q. II.44) Ibn Abbas said to him, "Have you practised it fullly in your life"? He replied, "No". Continuing, Ibn Abbas said, "and the second verse in this: O ye who believe! why say ye that which ye do not. (Q. LXI.2). Have you lived upto it satisfactorily"? That person said. "No.". "And the third verse" he went on to say is, "I wish not in opposition to you, I do that which I forbid you to do1 (Q.XI:88). Ibn Abbas asked him, If he had put into practice this third verse. He said, "No". Then Ibn Abbas told him to go and enjoin good on him and forbid evil to himself before (trying it on) others. This is the first stage of preaching".

—*Al-Da'wah*

Exposition: This person probably due to ignorance of the delicate position of grave responsibility of a preacher of Faith, had in good faith, taken into his head that the best charitable act could be preaching faith of Allah to his servants before he had practised it on himself. Abdullah Ibn Abbas measured him with the Qur'anic yard stick (norms and principles) and through his own confession demonstrated in his own capacity for this delicate job.

(۳۲۵) عَنِ الْحَسَنِ قَالَ الْعِلْمُ عِلْمَانِ، فَعِلْمٌ فِي الْقَلْبِ فَذَاکَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاکَ حُجَّةُ اللّٰهِ عَزَّوَجَلَّ عَلَى ابْنِ اٰدَمَ.
(دارمی)

325. Anilhasani qaala! ilmu ilmani, fa'ilmun filqalbi fazakal ilmun nafi'u, va'ilmun alal'lisani fazaka hujjatul lahi az'za vajal'la alabni aadama.

325. Hasan said, "Knowledge is of two kinds" One is that which from the tongue passes on to the heart and settles there. If knowledge will be thin that will stand in good stead on the Day of Judgment. And the other is that which remains limited to the tongue only and does not find its way to the heart. The latter knowledge shall become an argument and inviolable evidence against man on Doomsday.

—*Darimi*

Exoposition: Ignorance of law is no excuse. Yet an ignorant person pleads for favourable consideration and implores for a certain amount of dilligence in his case and his prayer may be entertained to some extent in genuine case. But it would be the height of simplicity and erroneous notion to think that he would go scot-free in the face of an overwhlelming evidence to neglect or wilful disobedience with full knowledge of the code of conduct (law and how he had arrogantly violated it. Allah, the Exalted and Mighty shall say to him, "You knew everything. What then prevented you from putting your knowledge into practice which would have awaited you here, this Day?

7. ACQUISITION OF THE KNOWLEDGE OF FAITH

(۳۲۶)عَنْ مُعَاوِيَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدِاللّٰهُ بِهٖ خَيْرًا يُّفَقِّهْهُ فِى الدِّيْنِ.
(بخاری۔ مسلم،معاویۃ)

326. An Muaviyata qaala, qaala Rasulul'lahi Sal'lal'ahu Alaihi Wasal'lama man yuridil'lahu bihi khairan yafafq'qih' hu fid'dieni.

326. The Apostle of Allah said, "The person whom Allah graces with excellence. He bestows upon him knowledge and understanding of His faith".

—Bukhari, Muslim, Mu'aawiah

Exposition: Apparently enough the knowledge and understanding of Faith is the fountain head of all goodness. One who comes by it is blessed with the bounties of both the worlds. He will amend and adorne his own life and those of others.

(۳۲۷) عَنْ اَبِىْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَکَ طَرِيْقًا يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ اللّٰهُ لَهٗ بِهٖ طَرِيْقًا اِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِىْ بَيْتٍ مِّنْ بُيُوْتِ اللّٰهِ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَيَتَدَارَسُوْنَهٗ بَيْنَهُمْ اِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلٰئِكَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ وَمَنْ بَطَّأَبِهٖ عَمَلُهٗ لَمْ يُسْرِعْ بِهٖ نَسَبُهٗ.
(مسلم)

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1. The Prophet Sho'aib had made this remark when admonishing exhorting his people to give up their fraudulent trade and their notorious sharp practices of short weighig and short measuring and highway robbery, extracting forcibly as much as they could from the trade caravans passing the highway close to their hamlets as the demand of the right of way and safety, of life granted to them. He (Sho'aib) had pointed to them that unlike them his word and deed had no contradiction but perfect accord.

327. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man salaka tarieqan yaltamisu fiehi ilman sah'halal lahu lahu bihi tarieqan ilal jan'nati vamajtama'a qaumun fie baitim mim buyutillahi yatloona kitabal lahi vayatada rasunahu, bainahum illa nazalat alaihimus sakienatu vaghshiyatuhumur' rahmatu vahaffathumul malaa'ikatu vazakarahumullahu fieman indahu vamam bat'tabihi amaluhu lam yusra bihi nasabuhu.

327. The Apostle of Allah said, "The person who undertakes a jouney for acquisition of knowledge Allah shall make his way to heaven easy. And those who get together is one of the houses of Allah (mosque) and recite the Book of Allah and discuss it, on them descends the peace of mind inspired by Allah. His Mercy covers them, the angles surround them and Allah mentions them in the assembly of his angles. And one whose deeds make him a laggard in this respect, his nobility of birth cannot advance him".

—Muslim, Abu Hurairah

Exposition: In this report the Prophet has on the one side given glad tidings to those in quest of religious lore and on the other warned them against the risks of not putting that knowledge into practice (which is its real use). If he lags behind in living up to his knowledge, neither his erudition nor his high birth can raise him in position in the right of Allah. The one thing that can exalt him are his own good deeds.

(٣٢٨)عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِیْ مَسْجِدِهٖ، فَقَالَ كِلَاهُمَا عَلٰى خَيْرٍ وَّاَحَدُهُمَا اَفْضَلُ مِنْ صَاحِبِهٖ، اَمَّا هٰؤُلَاءِ فَيَدْعُوْنَ اللّٰهَ وَيَرْغَبُوْنَ اِلَيْهِ، فَاِنْ شَاءَ اَعْطَاهُمْ وَاِنْ شَاءَ مَنَعَهُمْ وَاَمَّا هٰؤُلَاءِ فَيَتَعَلَّمُوْنَ الْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ اَفْضَلُ، وَاِنَّمَا بُعِثْتُ مُعَلِّمًا، فَجَلَسَ فِيْهِمْ.
(مشکوٰة)

328. An Abidi'lahibni Amrin an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama mar'ra bimajlisaini fie masjidihi, faqaala kilahuma alaa khairin va'ahadu huma afzalu min sahibihi. am'ma ha'ulaa'i fayad'oonal'laha vayarghaboona ilaihi. fa'in sha'a a'taahum va'in sha'a mana'ahum, va'am'ma ha'ulaa'i

fayata'allamoonal ilma vayu'allimoonal jahila fahum afzalu, va'in'nama bu'istu mu'alliman, fajalasa fiehim.

328. ***Abdullah bin 'Amr bin-al-As*** **says, "One day the Prophet came to his mosque (Prophet's mosque) and found two assemblies there. (One of them was busy with remembrance of Allah and his Clarification and the other was occupied with learning and imparting knowledge of faith). He said, "Both of them are engaged in good deeds, still one of them is superior to another, The people absorbed in remebrance of Allah may or may not be given by Allah (what they desire) at will. As for the other group they are devoted to learning and teaching faith. And I have been sent as a teacher. And with these words he joined the second assembly".**

—Mishkat, Abdullah bin 'Amr

8. IMPORTANT PRINCIPLES OF THE CALL TO FAITH

(٣٢٩) كَانَ عَبْدُ اللهِ بْنُ مَسْعُوْدٍ يُذَكِّرُ النَّاسَ فِىْ كُلِّ خمِيْسٍ فَقَالَ لَهُ رَجُلٌ يَّااَبَا عَبْدِ الرَّحْمٰنِ لَوَدِدْتُ اَنَّكَ ذَكَّرْتَنَا فِىْ كُلِّ يَوْمٍ، فَقَالَ اَمَا اِنَّهُ يَمْنَعُنِىْ مِنْ ذٰلِكَ اَنِّىْ اَكْرَهُ اَنْ اُمِلَّكُمْ وَاِنِّىْ اَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّاٰمَةِ عَلَيْنَا.

(بخاری، مسلم)

329. Kaana Abdul'lahibnu Mas'oodin yuzakkirun'nasa fie kul'li khameesin faqaala lahu rajulun ya aba abdir'rahmaani lavadit'tu an'naka zak'kartana fie kul'li yaumin, faqaala ama in'nahu yam'nauni min zaalika an'nie akrahu an umil'lakum va'inni atakhaw'walukum bilmau'izati kama kaana Rasulul'lahi Sallallahu Alaihi Wasal'lama yatakhaw'walu- na biha makhafatas sa'aamati alaina.

329. ***Abdullah Ibn Mas'ood*** **used to preach every Thursday. Somebody said to him, "O Abu Abdur-Rahman! I would like that you admonish us everyday. "He (Ibn Mas'ood) said, what restrains me from preaching every day is that you will (soon) get tired of it, which I do not like. I admonish with intervals just as the Prophet used to harangue with intervals. And he did it so that we may not be wearied.**

—Bukhari, Muslim, Abdullah Ibn Mas'ood

Exposition: The principle confirmed by the practice of the Prophet and Abdullah Ibn Mas'ood is that those preaching faith should not worry people by too frequent admonitions, they should take stock of the existing, condition study a particular selling and situation whether it is favourable for preaching or not. The preacher should be like a cultivator who is eagerly looking for rains. And as soon as there is a shower he starts preparing ground for sowing his seed. So neither it timed preaching is proper, nor negligence in looking for favourable occasions can be justified. Proper occasion may keep coming but the preacher may go on measuring his own dignity and prestige and not avail them.

(۳۳۰)عَنْ عِكْرِمَةَ اَنَّ ابْنَ عَبَّاسٍ قَالَ حَدِّثِ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَاِنْ اَبَيْتَ فَمَرَّتَيْنِ، فَاِنْ اَكْثَرْتَ فَثَلَاثَ مَرَّاتٍ وَلَا تُمِلَّنَّ النَّاسَ هٰذَا الْقُرْاٰنَ، وَلَا اُلْفِيَنَّكَ تَاْتِي الْقَوْمَ وَهُمْ فِيْ حَدِيْثٍ مِنْ حَدِيْثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيْثَهُمْ فَتُمِلُّهُمْ، وَلٰكِنْ اَنْصِتْ فَاِذَا اَمَرُوْكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُوْنَهُ، وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَاِنِّيْ عَهِدْتُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابَهُ لَا يَفْعَلُوْنَ ذٰلِكَ.

(بخاری)

330. An Ikramata an'nabna Ab'basin qaala had'disin nasa kul'la jum'atin mar'ratan, fa'in abaita famar'ra taini, fa'in aksarta salasa mar'ratin vala tumil'lal'lan nasa haazal qur'ana, vala ulfiyan'naka tatil qauma vahum fie hadiesim min hadeesihim fataqus'sa alaihim fataqta'a alaihim hadiesuhum fatumil'lahum, valaakin ansitu fa'iza amarooka fahad'dashum vahum yashtahoonahu, vanzuris saj'a minad'dua'i fajtanibhu fa'inni ahit'tu rasu'lal'lahi Sallallahu Alaihi Wasal'lama va'ashabahu la yafaloona zaalika.

330. *Ikramah* reports Abdullah Ibn Abbas to have said, "Preach once every weak. You may do it twice a weak but never more than thrice a week. Do not create aversion to Qur'an in people. And it should never be that ever on finding them engaged in some discussion on your arrival you thrust yourself on them with your sermon. Keep quiet on such occasions and preach on when you perceive inclination in them and they request you for it. And beware! Refrain from use of

measured and rythmical (affectable) speeches. I have seen the Prophet and his companions. They never made affectable speeches and adorned language.

—*Bukhari, Ikrama*

Exposition: A tradition has been quoted in mabsoot by Imam Sarkhasi in which the Prophet is reported to have said, "Do not adopt the ways whereby men come to detest service and devotion to Allah".

The words 'request you' or make a demand for it in the tradition means that they either say it in so many words or their countenances give an indication that they are in mood to listen to you. Only then you should preach them. Wasting your breath on an unwilling crowd and their boredom (total lack of interest) evinced by their countenances and gestures may not sound such an insult to you personally but the Book of Allah and the Sunnah of the Prophet deserve much respect.

(٣٣١) اِنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بَعَثَ رَجُلًا یُّصَدِّقُ النَّاسَ حِیْنَ اَمَرَہُ اللّٰہُ اَنْ یَّاْخُذَ الصَّدَقَةَ، فَقَالَ لَہٗ لَاتَاْخُذْ مِنْ حَزَرَاتِ اَنْفُسِ النَّاسِ شَیْئًا، خُذِالشَّارِفَ وَالْبِکْرَوَذَاتَ الْعَیْبِ فَذَهَبَ فَاَخَذَ ذٰلِکَ عَلٰی مَا اَمَرَہُ النَّبِیُّ اَنْ یَّاْخُذَ حَتّٰی جَاءَ اِلٰی رَجُلٍ مِّنْ اَهْلِ الْبَادِیَةِ فَذَکَرَ لَہٗ اِنَّ اللّٰہَ اَمَرَ رَسُوْلَہٗ اَنْ یَّاْخُذَ الصَّدَقَةَ مِنَ النَّاسِ یُزَکِّیْهِمْ بِهَا وَیُطَهِّرُهُمْ بِهَا، فَقَالَ لَہُ الرَّجُلُ قُمْ فَخُذْ، فَذَهَبَ فَاَخَذَ الشَّارِفَ وَالْبِکْرَوَ ذَاتَ الْعَیْبِ، فَقَالَ لَہُ الرَّجُلُ وَاللّٰہِ مَاقَامَ فِیْ اِبِلِیْ اَحَدٌ قَطُّ یَاْخُذُ شَیْئًا لِلّٰہِ قَبْلَکَ، وَاللّٰہِ لَتَخْتَارَنَّ

(کتاب الخراج، ابویوسفؒ)

331. Innan nabiy'ya Sallallahu Alaihi Wasal'lama ba'asa rajulan yusad'diqun'nasa heena amarahul lahu an yakhuzas sadaqata, faqaala lahu la takhuz min hazarati anfusin'nasi shai'an, khuzish'sharifa valbikravazatal aibi fazahaba fa'akhaza zaalika alaa ma amarahun nabiy'yu an yakhuza hat'ta ja'a ilaa rajulim min ahlil badiyati fazakara lahu innal'la amara rasulahu an yakhuzas' sadaqata minan'nasi yuzak'kihim biha vayutah'hiruhum biha, faqaala lahur' rajula qum fakhuz, fazahaba fa'akhazash sharifa valbikra vazatal

aibi, faqaala lahur rajulu val'lahi ma qaama fie ibilie ahadun qat'tu ya'khuzu shai'an lil'lahi qablaka, val'lahi latakhtaran'na.

331. When *Zakat* was made obligatory and the Prophet was commanded by Allah to realize *Zakat* from people, He appointed a person for its collection and instructed him saying that he should not take the best part of people's properly, so close to their hearts. Take from them old she camels and the issueless (very young females) and take their defective she-camel. So the collector of *Zakat* went out and collected *Zakat* from the cattle of the people according to the instructions of the Prophet until he came to a beduin Arab and told him that Allah has ordered the Prophet to realize *Zakat* from men. This (payment of) *Zakat* shall remove their (moral and spiritual impurity and make their belief firmer. That beduin (tribes) Arab said to the collector, "There are our animals go and take from them, that which you like". When the collector look old. Defective and very young she-camels from his stock, the owner said to him, "No, one before you ever came here to take Allah's share from our camels. By Allah! you will have to take the best animals. (How can inferior and defective thing, be presented before Allah)".

—Kitab-al-khiraj, Abu Yusuf

Exposition: If the Prophet had started taking the best part of their property, a revolt, against this commandments of Islam was possible. But gradually when the faith and belief became firmly rooted in their hearts and they had been trained, their sentiment in this behalf was so refined that the beduin (tribes) Arabs in the wilderness insisted that the best part of the properly be taken as *Zakat*.

(۳۳۲)كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَكَلَّمَ بِكَلِمَةٍ اَعَادَهَا ثَلٰثًا حَتّٰى تُفْهَمَ عَنْهُ.
(بخاری،انسؓ)

332. Kaanan nabiy'yu Sallallahu Alaihi Wasal'lama iza takal'lama bikalimatin a'adaha salaasan hat'ta tufhama anhu.

332. The Prophet repeated his words thrice (whenever

he felt there was need for it) so that men may fully comprehend them".

—Bukhari Anas

Exposition: Every language has its own peculiarities of speech. It is necessary to be fully acquainted with them. The aim is to convey one's message to the minds and hearts of men. The speaker will have to adopt the language and style according to the need of the audiences. To adopt a philosophical style of speech and men verbosity (or resorting to jargou) is to make the call to faith meaningless. About the Prophet Ayeshah has said, "His (Prophet's) speech was so clear that whoever heard it, understood it".

(٣٣٣) قَالَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ اِنَّ لِلْقُلُوْبِ شَهَوَاتٍ وَّاِقْبَالًا وَّاِدْبَارًا فَاْتُوْ هَا مِنْ قِبَلِ شَهَوَاتِهَا وَاِقْبَالِهَا، فَاِنَّ الْقَلْبَ اِذَا اُكْرِهَ عَمِيَ.

(کتاب الخراج۔ امام ابو یوسف)

333. Qaala Aliy'yun razial'lahu anhu inna lilqulubi shahavativ va'iqbalav va'idbaran fa'atuha min qibali shahavatiha va'iqbaliha, fa'innal qalba iza ukriha amiya.

333. Ali said, "The hearts have some cravings and inclinations of their own. They are at times ready to listen to you and at others are closed to such reception. So find your way to the hearts of men through their inclinations and give them your message when they are prepared to listen to you. For, the heart. When compelled (to receive or accept any thing) becomes, blind (unreceptive and unacommodating)".

—Kitab-al-khiraj Imam Abu Yusuf

(٣٣٤) قَالَ عَلِيُّ بْنُ اَبِىْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ، اَلْفَقِيْهُ كُلُّ الْفَقِيْهِ مَنْ لَّمْ يُقْنِطِ النَّاسَ مِنْ رَّحْمَةِ اللّٰهِ وَلَمْ يُرَخِّصْ لَهُمْ فِىْ مَعَاصِى اللّٰهِ وَلَمْ يُؤْمِنْهُمْ مِّنْ عَذَابِ اللّٰهِ.

(کتاب الخراج)

334. Qaala Aliy'yubnu Abie Talibin razial'lahu anhu, alfaqihu kul'lul faqihi man'lam yuqnitin'nasa mir rahmatil lahi valam yurakh'khis lahum fie ma'asil'lahi valam yu'am'minhum min azabil'lahi.

334. *'Ali Ibn Abu Talib* says, "The best learned man (in the religious lore) is he who does not make people despair of Allah's Mercy throuh his speeches and sermons. Nor does he seek allowances and indulgences for boldness in disobedience to Allah and making them dauntless of Allah's visitation on them (His chastisement)".

—*Kitab-al-Khiraj*

Exposition: The tradition is very clear in conveying its message to the preachers that they should never adopt that approach which leaves no redeeming factor for the defaulter. Despairing of Allah's mercy he may give up all attempt at self reformation. On the other hand his tone in the mother of Allah's Mercy and his unlimited indulgence in conjunction with a mistaken concept of intercession of the Prophet may embolden them to deliberate violation of divine injunctions and yet reposing hope in their absolution out of divine mercy. Both sides must be placed before them in their proper proportion. Mercy shown to culprits and black guards in disregard of justice and equity becomes injustice to obedient servants of Allah. Allah is most Merciful to His servants but he is just, *Q'aim bil Qist* standing firm on justice (Q.III:18) but he is irresistible and lord of retribution also. In fact justice demands that arrogance and defiance in disobedience smacking of independence must receive their due. There must be perfect equilibrium between Mercy and justice of an All-wise Allah. The middle course as in everything else is the best and apealing to our common sense also.

9. GLAD TIDINGS TO THOSE ENGAGED IN SERVING THE FAITH

(٣٣٥)قَالَ مُعَاوِيَةُ سَمِعْتُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَايَزَالُ مِنْ اُمَّتِيْ اُمَّةٌ قَائِمَةٌ بِاَمْرِ اللّٰهِ لَايَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَامَنْ خَالَفَهُمْ حَتّٰى يَاتِيَ اَمْرُاللّٰهِ وَهُمْ عَلٰى ذٰلِكَ.

(بخاری۔مسلم)

335. Qaala Muaviyatu samietun nabiy'ya Sallallahu Alaihi Wasal'lama yaqoolu la yazalu min um'matie um'matun

qa'imatum bi'amril'lahi la yazur'ru hum man khazalahum vala man khalafahum hat'ta yatie amrul'lahi vahum alaa zaalika.

335. Mu'aviyah reports that he heard the Prophet saying, "A group shall always exist in my ummah that will protect the Faith of Allah. Those who do not stand firm by that group or those opposing it, shall not be able to totally eliminate it, until the Decision of Allah comes to pass (the world comes to an end). And this group of the defenders of faih shall remain in fact (unharmed and undeviated from the Right Path)".

—Bukhari, Muslim

(٣٣٦) إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ اَشَدِّ اُمَّتِىْ لِىْ حُبًّا، نَاسٌ يَّكُوْنُوْنَ بَعْدِىْ يَوَدُّ اَحَدُهُمْ لَوْرَانِىْ بِاَهْلِهٖ وَمَالِهٖ.
(مسلم۔ابوہریرہؓ)

336. In'na Rasulal'ahi Sallallahu Alaihi Wasal'lama qaala in'na min ashaddi um'mati lie hub'ban, nasun yakunoona ba'die yavad'du ahadu hum lauranie bi'ahlihi vamalihi.

336. The Prophet said, "Some of the men of my ummah, loving me most. Will come in late times. Every one of them will be longing if he had seen me with his household and his property".

—Muslim, Abu Hurairah

(٣٣٧) قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا، وَسَيَعُوْدُ كَمَا بَدَأَ فَطُوْبٰى لِلْغُرَبَاءِ وَهُمُ الَّذِيْنَ يُصْلِحُوْنَ مَا اَفْسَدَ النَّاسُ مِنْ بَعْدِىْ مِنْ سُنَّتِىْ.
(مشکوۃ۔عمرو بن عوف)

337. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nad'deena bada'a ghariban, vasaya'udu kama bada fatooba lilghuraba'i vahumul'laziena yuslihoona ma'afsadan'nasu mim ba'die min sun'nati.

337. The Apostle of Allah said, "The Islamic faith was alien to people in the beginning and before the long time it will once again become alien as before. So glad tidings for the strangers. And those strangers will be the people who will rise to revive my sayings (Sunnah) which others have currupted".

—Mishkat, Amro bin Auf

Exposition: Islam has been the true faith revealed by Allah in every age from Adam to Muhammad (Sallallahu Alaihi Wasal'lam) in when it was most perfect and final form (edition) to last to the end of days. But before that it had been currupted after the passing away of the Prophets. This corruption was worse confounded before the final most authentic edition of Islam and the abiding Book of Allah...... the Qur'an......was revealed through the last Prophet, Muhammad Sallallahu Alaihi Wasal'lam inspite of the following of two earlier revealed editions of Islam (with later currupted misnamers Judaism and Christianity) it was the darkest period of known history and Islam was the most alien faith. Then through the unifications of the efforts of the Prophet and his staunch followers for nearly three years it got introduced to the then known world and was soon dominant with authority and rule. Men in large numbers entered its fold and it was no more alien to mankind. But with the passage of time due to the deteriorating condition of its followers it began to lose its pristine purity. Innovations were introduced, slight differences of opinion and practice gave rise in due course to opposing sects, each one jubilant over its own edition of the faith. And it has once again become alien to a vast majority of so called believers and unbelievers alike. And those lucky few who rise to revive it in its original purity and brilliance, themselves become strangers to the generatrum of humanity. Such strangers have the glad tidings from the Prophet.



IX. REQUISITE QUALITIES FOR SERVING THE FAITH

1. THANKFULNESS

Ordinarily every individual of the Muslim ummah, must of necessity have this quality. But for those who devote themselves to revive faith in this currupt atomosphere, it is inevitable and a plentiful supply of it at every step. Thankfulness in reality is the then; that when man thinks about himself with reference to the universe around him he is reminded of his own position in relation to his Creator and the fact his Creator long before his birth in this world provided air and nutrition for him in the darkness of his mother's womb. And when he was born into this world how many marvellous provisions had already been made for the most helpless creature like a human new born baby.

A loving mother who gave him suck, a provision made for him in her breast by Allah, before he was born. He could neither speak nor move about. But his lord and Cherisher made his mother so kind to him, even at the cost of her own comforts, even sleep, without which he could not have survived. Under the loving care of his parents, his Lord brought him up, gave his body strength and endowed him with power of speech, thought and understanding. And for his existence maintenance and progress in this world, the entire machinery of the universe is constantly at work under his command, without which life on earth would have been impossible.

On the one hand he looks to his own helplessness and infirmities and on the other the countless bounties of Allah being constantly showered on him, This rouses in him love of his Creator, lord and Cherisher, and spontaneously he has moved to praise and thank his Benefactor, the Lord of the bounties and all his physical and mental faculties became devoted to please his most Benevolent Master and to strive to his utmost on the way pleasing to him.

It is this state of his mind and this attitude of devotion that urges him on to dedicate himself whole-heartedly to serve and please his Lord that is known as thankfulness. It is the fountain-head of all goodness. It was to revive and rouse this sentiment that Books have been revealed and Apostles of Allah raised among the nations of the world. And it is, again, this sentiment that Satan, the arch-enemy of man, wants to deaden in him (man) in his untiring campaign The Book of Allah tells us about this compaign of *Iblis* (Satan) :

He *(Iblis)* said, "Because Thou hast thrown me out of the way, Lo! I will lie in wait for them on Thy Straight way, Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy Mercies). (Q.VII:61-17)

It was the part of this mischievous man-baiting of *Iblis* that Adam fell a victim to his treachery and disobeyed his Lord. The question arises why Adam violated the express command of his Lord to abstain from approaching a certain tree in the Garden of Eden, then his abode. The answer is that *Iblis* succeeded in his evil machinisations through constant temptation and promise of eternity and a kingdom to which decay is unknown. The Qur'an says: "O Adam! shall I lead thee to the tree of Eternity and to a kingdom that never decays"? (Q.XX:120). He strived with all his wiles and false premises......and Satan's promises are always false......that the strong apprehension of the providence the Cherisher and His unlimited bounties, very much alive in them (Adam and Eve), may be enfeebled and suppressed. And it was only after such suppression that he fell a victim to Satan's wiles.

So the more alive and active this sentiment in man, the greater his effort in the way of obedience to his Lord and Cherisher. And when this perception is in abeyance, it will be possible for man to approach sin. Allah's Prophet Yusuf (Joseph of O.T.) emerged safe from the tempest strirred by a wicked woman of unruly passion, only because he was reminded of the providence of Allah, his Lord and Cherisher. He said to himself, "Such being the benevolence of my Lord, how can I be ungrateful and disobedient to Him. (Q.XII:23)

Once this sentiment of gratitude is awakened in the heart of man, his wife adopts the course of obedience to Allah.

(٣٣٨)عَنْ مُعَاذِبْنِ اَنَسٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ مَنْ اَكَلَ طَعَامًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَاقُوَّةٍ غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ.

(ابوداؤد)

238. An Muazibni Anasin qaala, qaala Rasu lul'lahi Sallallahu Alaihi Wasal'lama man akala ta'aman faqaala alhumdu lil'lahil lazie at'amanie haaza min ghairi haulim mini vala quw'watin ghufira lahu mataqad'd ama min zambihi.

238. The Apostle of Allah said, "Whoever takes food and then says, "I thank Allah who gave me this food without my own power and effort, his former sins are forgiven".

—*Abu Da'ood*

Exposition: After taking his food he says, "Allah, my Benfactor and Bountiful Lord has given me food with which my own wits and effort had nothing to do. What, after all, is my contrivance, my planning and what my mental and physical efforts"? I am a weak, helpless creature and whatever I could boast of, is not mine, but a bounty of my Lord. This daily food of mine too is a boon from Him. If he had not given it to me, I could not get it. Such a person who earns his livelihood with his own contrivance and effort and calls it the bounty of his Lord, is not likely to fall into sin deliberately. And if inadvertently he errs and deviates from the right course at the impulse of the moment, he turns without delay to his Master in repentance and implores His forgiveness. Most likely he will be absolved of his sins.

(۳۳۹)عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ قَالَ، کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَاسْتَجَدَّثَوْبًا سَمَّاهُ بِاسْمِهٖ عِمَامَةً اَوْ قَمِیْصًا اَوْرِدَاءً، یَقُوْلُ اَللّٰهُمَّ لَکَ الْحَمْدُ اَنْتَ کَسَوْتَنِیْهِ، اَسْئَلُکَ خَیْرَهٗ وَخَیْرَمَا صُنِعَ لَهٗ وَاَعُوْذُبِکَ مِنْ شَرِّهٖ وَشَرِّمَا صُنِعَ لَهٗ.

(ابوداؤد)

339. An Abie Sa'eedi nilkhudriy'yi qaala, kaana rasu'lul'lahi Sallallahu Alaihi Wasal'lama izas tajad'da sauban sam'mahu be'ismihi imamatan auqameesan aurida'an, yaqoolu al'lahum'ma lakal hamdu anta kasautanihi, as'aluka khairahu vakhairama suni'a lahu va'oozubika min shar'rihi vashar'r ima suni'a lahu.

339. *Abu Sa'eed khudri* says, "When the Apostle of Allah put

on new clothes a new turban, shirt or sheet, he would (name it and) say, "O Allah! I thank Thee tha Thou hath given me this to put on. I request Thee for its benefits and the better aspect of the purpose for which it was made. I seek refuge in Thee from the evil of this garment and evil aspect of the purpose for which it was made".

—*Abu Da'ood*

Exposition: A garment or anything else has it's uses and abuses. A believer takes clothes as a bounty from the Lord and thanks Him on getting them. He also prays to Allah that with them on, he may not indulge in evil, nor use them for any evil purpose. Rather he says that he should be graced with intention to put them to good use. This attitude and bent of mind of his is not confined to clothes alone. On getting every gift from Allah, this is his pattern of thought, and this is the mode of his prayer.

(۳۴۰)عَنْ عَلِيِّ بْنِ رَبِيْعَةَ، قَالَ شَهِدْتُّ عَلِيَّ ابْنَ اَبِيْ طَالِبٍؓ اُتِيَ بِدَابَّةٍ لِّيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهٗ فِي الرِّكَابِ قَالَ بِسْمِ اللّٰهِ، فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ الْحَمْدُلِلّٰهِ الَّذِيْ سَخَّرَلَنَا هٰذَا، وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ.

(ابوداؤد، علی بن ربیعہ)

340. An Aliy'yibni Rabie'ata, qaala shahit'tu Aliy'ya abna Abie Talibin[razi] ootiya bidab'batil liyarkabaha, falam'ma vaza'a rijlahu fir'rikabi qaala bismil'lahi, falam'mas tavaa alaa zahriha qaalal hamdu lil'lahil lazie sakh'kharlana haaza, vama kunna lahu muqrinien va'in'na ilaa rab'bina lamunqaliboon.

340. ***Ali Ibn Rabi'ah*** says that he saw 'Ali Ibn Abi Talib when a mount was brought to him putting his foot in the stirrup, he said, "In the name of Allah", and when he got firmly seated on its back, he added, "Glory to Him Who has subjected these (animals) to our (use), for we could never have accomplished this (ourselves), and to our Lord surely, must we turn back!" (Q.XLIII-13,14)

—*Abu Da'ood, Ali bin Rabi'ah*

Exposition: If Allah, the Exalted, had not subjected the camels, horses and other animals to our use, man, so tiny compared to them, and poor in physical might (brute strength), could not have accomplished it. But Allah, the Exalted has, so

beneficently, made them tractable. The believer thanks his own and their creator for this boon in his earthly life and his thoughts turn at once to the life Hereafter. He is painfully conscious of the patent fact that for every gift and assignment there is accountability, and these animals that made transport easy for him are also a gift and he would be called to account for them too. It can be imagined how much advanced in doing good will such a person be. It is the same with the very highly developed mechanised means of transport in the matter of our gratitude to Allah.

(۳۴۱)عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا، وَاِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ.

(بخاری)

341. An Huzaifata qaala kaanan nabiy'yu Sallallahu Alaihi Wasal'lama iza akhaza mazja'ahu minal'laili vaza'a yadahu tahta khad'dihi sum'ma yaqool al'lahum'ma be'ismika amootu va'ahya, va'izas taiqaza qaalal hamdu lil'lahil lazie ahyana ba'ada ma ama tana va'ilaihin'nushoor.

341. *Huzaifah* says that when the Prophet went to bed at night, he kept his hand under his cheek and said, "O Allah! I live and die with Thy name on My tongue". And when he woke up from sleep, he used to say, "I thank Allah that He revived us after our death and we have once again to appear before Him on rising (from our graves On Doomsday)".

—*Bukhari*

Exposition: When anxiety for the life Hereafter has taken a firm hold on our minds and hearts, at the time of going to sleep, we remember Allah and want that Allah's name must remain with us in life and at the time of death, when going to bed and on waking up from sleep. And when we get up from bed, we thank Allah that he has granted us some more time for working towards righteouness. If yesterday we had been sluggish in our duty as servants of Allah, we should see to it that we are more active today, and must take proper advantage of this one more day of respite.

This is our condition every day. When we wake up in the

morning we call to mind the Last Day and its accountability. That we must die one day and then raised to appear before our Lord to render full account of our worldly career. If we waste the period granted to us to live here. We will cut a sorry figure tomorrow when appearing before the Divine Court of Justice.

(۳۴۲) عَنْ اَبِیْ سَعِیْدٍ قَالَ مُعَاوِیَةُ اِنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ خَرَجَ عَلٰی حَلْقَةٍ مِنْ اَصْحٰبِہٖ، فَقَالَ مَا اَجْلَسَکُمْ ھٰھُنَا؟ فَقَالُوْا جَلَسْنَا نَذْکُرُ اللّٰہَ وَنَحْمَدُہٗ عَلٰی مَا ھَدٰنَا لِلْاِسْلَامِ وَمَنَّ بِہٖ عَلَیْنَا۔

(مسلم)

342. An Abie Sa'eedin qaala Mu'aviyatu inna rasu'lal'lahi Sallallahu Alaihi Wasal'lama kharaja alaa halqatim min ashaabihi, faqaala ma ajlasakum hahuna? faqaalu ajalasna nazukurullaha vanahmaduhu alaa ma hadaana lil'islami vaman'na bihi alaina.

342. *Abu Sa'eed Khudri* reports that Mu'awiyah told us that one day when the Prophet came out of his house he saw some of his companions sitting in a circle. He asked them, ("O ye my companions!) Why are you sitting here and for what purpose"? They replied, "We are sitting here to remember Allah, calling to mind His favours conferred on us in as much as he sent down His Faith to us and graced us with the intent to accept it and showed us the Right Path".

—Muslim

(۳۴۳) عَنْ اَبِیْ مُوْسَی الْاَشْعَرِیِّ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ اِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللّٰہُ تَعَالٰی لِمَلٰئِکَتِہٖ قَبَضْتُمْ وَلَدَ عَبْدِیْ؟ فَیَقُوْلُوْنَ نَعَمْ، فَیَقُوْلُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِہٖ؟ فَیَقُوْلُوْنَ نَعَمْ، فَیَقُوْلُ فَمَاذَا قَالَ عَبْدِیْ؟ فَیَقُوْلُوْنَ حَمِدَکَ وَاسْتَرْجَعَ، فَیَقُوْلُ اللّٰہُ تَعَالٰی اِبْنُوْا لِعَبْدِیْ بَیْتًا فِی الْجَنَّةِ وَسَمُّوْہُ بَیْتَ الْحَمْدِ۔

(ترمذی)

343. An Abie Musal ashariy'yi an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama, qaala iza mata valadul abdi qaalal lahu ta'alaa limala'ikatihi qabaztum valada abdi? fayaquloona. na'am, fayaqoolu qabaztum samarata fu'adihi? fayaquloona na'am, fayaqoolu famaza qaala Abdi fayaquloona hamidaka vastarja'a. fayaqoolul lahu ta'alaa ibnuliabdi baitan fil jan'nati vasam'muhu baital'hamdi.

343. *Abu Moosa Ash'ari* reports the Prophet to have said, "When one of the progeny of a servant of Allah dies, Allah asks his angels, "Have you taken the soul of the progeny of My servant?" They say 'yes'. Allah asks again "Have you taken the fruit of his heart?" They say, 'yes' Again, He puts the question to them, 'What did My servant say'? They submit', He praised and thanked Thee in this calamity of his, and also said, "To Allah we belong and to Him is our return', Then Allah says to them, 'Build an abode for him in heaven and name it 'Bait-ul-Hamd'. (The House of Praise and Gratitude)".

— *Tirmizi*

Exposition: The believing servant of Allah said, O Allah! I thank Thee. In this bereavement of mine, I am not mistrustful of Thee. Whatever Thou dost is no wrongful and iniquitous. If Thou takes back what is Thine, there is no cause for complaint.

"To Allah we belong and Him is our return", is a saying from the Qur'an (Q.II:156), that teaches patience, since it reminds us that we are the object slaves of Allah. Our mission is to live in the world with His pleasure as our objective and to Him is our final goal. If we are patient in calamity and persevere with it, there is hope of an excellent reward for this conduct. And failing in this trial we may have to face the unhappy end. Everything here in this transitory world is doomed to death and decay. This trend of thought makes it easier to put up with a calamity, however crushing.

(٣٤٤) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِاَمْرِ الْمُؤْمِنِ، اِنَّ اَمْرَهٗ كُلَّهٗ لَهٗ خَيْرٌ، وَلَيْسَ ذٰلِكَ اِلَّا لِلْمُؤْمِنِ، اِنْ اَصَبَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَّهٗ، وَاِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَّهٗ.

(مسلم۔صہیبؓ)

344. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ajabal li amrilmu mini, in'na amrahu kul'lahu lahu khairun, valaisa zaalika il'la lilmumini, in asabathu zar'ra'u sabara fakaana khairal'lahu, va'in asabathu sar'ra'u shakara fakaana khairal'lahu.

344. The Prophet said, "What unique position is that of a believer? Under whatever condition he may be, he makes it a source of earning good, And this good fortune is not the

privilege of any one else. If he is faced with hardships, disease and anguish, he is patient. And when he is relieved and finds himself better off, he is grateful. And both these circumstances become a source of goodness and well-being for him.

—*Muslim, Suhaib*

(۳۴۵) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْظُرُوْا اِلٰى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَاتَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ فَهُوَ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ.
(مسلم۔ابوہریرہؓ)

345. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama unzuru ilaa man huwa asfalu minkum vala tanzuroo ilaa man huwa fauqakum fahuwa ajdaru al'la tazdaroo ni'matal'lahi alaikum.

345. The Apostle of Allah said, "Look at those who are lower than you in worldly goods and social status (and you will thus be inclined to gratitude). And do not look at those who are superior to you in riches and other paraphernalia so that the bounties of Allah that you have at present may not appear meagre to you (which may lead to ingratitude raising its head in you)".

—*Muslim, Abu Hurairah*

2. MODESTY

(۳۴۶) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ لَا يَاْتِىْ اِلَّا بِخَيْرٍ.
(بخاری، مسلم۔عمران بن حصینؓ)

346. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal hayaa'u la yatie il'la bekhairin.

346. The Apostle of Allah said, Modesty does not bring but goodness".

—*Bukhari, Muslim 'Imran bin Husain*

Exposition: Modesty is really the fountainhead of goodness. One with this trait of character will not come near evil. He will be inclined to do good. Imam Navavi, writing on the nature of modesty has stated:

حَقِيْقَةُ الْحَيَاءِ خُلُقٌ يَبْعَثُ عَلٰى تَرْكِ الْقَبِيْحِ وَيَمْنَعُ مِنَ التَّقْصِيْرِ فِىْ حَقِّ ذِى الْحَقِّ، وَقَالَ الْجُنَيْدُ " اَلْحَيَاءُ رُؤْيَةُ الْاٰلَاءِ اَىِ النِّعَمِ

وَرُؤْيَةُ التَّقْصِيْرِ فَيَتَوَلَّدُ بَيْنَهُمَا حَالَةٌ تُسَمّٰى حَيَاءً.

Haqiqat'ul hayaa'i khuluqun yab'asu alaa tarkil qabiehi vayamna'u minat'taqseeri fie ḥaq'qi zilhaq'qi, vaqaalal junaidu[rah.] alhayaa'u ruyatula alaa'i ayin'niami varooyatut' taqsieri fayataval'ladu bainahuma halatun tusam'ma hayaa'an.

"Modesty is a quality that rouses aversion to evil in man and restrains him from dereliction of obligations to others". And Junaid Baghdadi has said:

The truth about modesty is that when man observes the bounties of Allah and realizes his own shortcomings in thanking the Lord of the bounties, a feeling arises in him which is modestly".

Aand the Prophet himself has clarified the demands of this quality in a tradition (No. 384) under the title, "Anxiety for the Hereafter".

3. PATIENCE AND PERSERVERENCE

(٣٤٧) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّتَصَبَّرْ يُصَبِّرْهُ اللّٰهُ وَمَا اُعْطِيَ اَحَدٌ عَطَاءً خَيْرًا وَّاَوْسَعَ مِنَ الصَّبْرِ.

(بخاری۔ مسلم۔ ابوسعیدؓ خدری)

347. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama man yatasab'baru yusab'birhul' lahu vama ootiya ahadun ata'an khairan va'ausa'a minas'sabri.

347. The Apostle of Allah said, Whoever will endeavour to have patience, Allah will bestow patience upon him. And there is no gift better and more comprehensive of so many excellence than patience".

—Bukhari, Muslim, Abu Sa'eed Khudri

Exposition: A Person who is impatient in a trial cannot do so without a staunch belief and trust in Allah. And the person lacking in gratitude cannot be patient either. That shows how many virtues patience comprises.

(٣٤٨) عَنْ اُسَامَةَ قَالَ اَرْسَلَتْ بِنْتُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ ابْنِيْ

قَدِاحْتُضِرَ فَاشْهَدْ نَا، فَارْسَلَ يُقْرِئُ السَّلَامَ وَيَقُوْلُ اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهُ مَا
اَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِاَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَارْسَلَتْ اِلَيْهِ
تُقْسِمُ عَلَيْهِ لَيَاْتِيَنَّهَا فَقَامَ وَمَعَهُ سَعْدُبْنُ عُبَادَةَ وَمُعَاذُبْنُ جَبَلٍ وَابَيُّ بْنُ كَعْبٍ
وَزَيْدُبْنُ ثَابِتٍ وَّرِجَالٌ رَضِىَ اللّٰهُ عَنْهُمْ فَرُفِعَ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ الصَّبِيُّ فَاَقْعَدَهُ فِيْ حِجْرِهٖ وَنَفْسُهُ تَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ، فَقَالَ
سَعْدٌ يَّارَسُوْلَ اللّٰهِ مَا هٰذَا؟ فَقَالَ هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِيْ قُلُوْبِ عِبَادِهٖ.

(بخاری مسلم، اُسامہ)

348. An Usamata qaala arsalat bintun nabiy'yi Sallallahu Alaihi Wasal'lama an'nabni qadihtuzira fa'ash'hadna, fa'arsala yuq'ri'us' salama vayaqoolu in'na lil'lahi ma akhaza valahu ma a'taa vakul'lu shai'in indahu be'ajalim musam'man, faltasbir val'tah'tasib fa'arsalat ilaihi tuqsimu alaihi liyatiyan'naha faqama vama'ahu Sa'adubnu Ubadata va'Mua'zibnu Jabalin va'Ubay'yubnu ka'bin va Zaidubnu sabitin virijalun raziallahu anhum farufia ilaa rasu'lil'lahi Sallallahu Alaihi Wasal'lamas sabiy'yu fa'afaduhu fie hijrihi vanafsuhu taqa'qa'u fafazat ainahu, faqaala sa'adun ya rasulal'ahi ma haaza? faqaala haazihi rahmatun ja'alahal'lahu fie quloobi Ebadihi.

348. ***Usamah*** **says that the daughter of the Prophet sent a message to him, "My son is in death pangs. Please come", The Prophet sent her greetings with the message, "Whatever Allah takes away is His, and whatever He gives is also His. And every thing with Him is settled and every thing is timed. So have patience, hoping for reward in the life Hereafter". She again sent a message to him, "Do come please". Then he went to her with Sa'd bin 'Ubaadah, Mu'az bin Jabal, Zaid bin Thabit and some others. The child was brought to him and he put him on his lap. The child was in the last throes of death. The piteous sight brought tears to the eyes of the Prophet. Sa'd bin Ubaadah said (in surprise), "What is that"? (you are weeping is that not impatience)? To this the Prophet replied, "No. (It is not lack of patience). It is a sentiment of compassion which Allah has created in the hearts of his servants".**

—Bukhari, Muslim

(۳۴۹)قَالَ رَسُوْلُ اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِيْ

نَفْسِهٖ وَوَلَدِهٖ وَمَا لِهٖ حَتّٰى يَلْقَى اللّٰهَ تَعَالٰى وَمَا عَلَيْهِ خَطِيْئَةٌ.

(ترمذی۔ابوہریرہؓ)

349. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma yazalul bala'u bilmu'mini valmu'minati fie nafsihi vavaladihi vamalihi hat'ta yalqal'la ha ta'alaa vama alaihi khatie'atun.

349. The Apostle of Allah said, "Believing men and women face trials from time to time. At times man himself is the victim of some calamity, at others his progeny and his wordly goods. (And in the face of all these trials and troubles he perseveres with patience which keeps him free from evil thoughts and deeds), until he meets his Lord in a state of purity and freedom from sin.

—Tirmizi, Abu Hurairah

(٣٥٠) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَاِنَّ اللّٰهَ تَعَالٰى اِذَا اَحَبَّ قَوْمًا اِبْتَلَاهُمْ، فَمَنْ رَضِىَ فَلَهُ الرِّضٰى وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

(ترمذی۔انسؓ)

350. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama in'na izamal jaza'i ma'a izamil bala'i, va'innal laha ta'alaa iza hab'ba qauman ibtalahum, faman razia falahur'rizaa vaman sakhita falahus sakhatu.

350. The Prophet said, "The more severe the trial greater the reward, (provided man does not get frightened and run away from the field of trial......the Path of Truth). And when Allah loves a community He (to further purity them) puts them to trial. So those who are resigned to the divine decree and patiently persevere, Allah is pleased with them. And those who get disgruntled in this trial (and fret and fume), Allah too is annoyed with them".

—Tirmizi, Anas

(٣٥١) قَالَ رَسُوْلُ اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يُصِيْبُ الْمُسْلِمَ مِنْ نَّصَبٍ وَّلَا وَصَبٍ وَّلَا هَمٍّ وَّلَا حُزْنٍ وَّلَا اَذًى وَّلَا غَمٍّ حَتّٰى الشَّوْكَةِ يُشَاكُهَا اِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَا.

(متفق علیہ)

351. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma yusiebul muslima min nasabin vala vasabin vala hammin

vala huznin vala azan vala gham'ma hat'tash shaukati yushakuha il'la kaffaral'lahu biha min khataya.

351. The Prophet said, "The believer who comes by a mental anguish, physical pain or some grief and he patiently puts up with it. as a result of it Allah absolves him of his faults, so much so that if even a thorn pricks him, it becomes an excuse for his absolution from sins".

—Unanimaous

(٣٥٢) عَنْ سُفْيَانَ بْنِ عَبْدِاللّٰهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ قُلْ لِيْ فِي الْإِسْلَامِ قَوْلًا لَّا اَسْئَلُ عَنْهُ اَحَدًا غَيْرَكَ، قَالَ قُلْ اٰمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ.

(مسلم)

352. An Sufiyanabni Abdil'lahi qaala qultu ya Rasulal'lahi qulli filislami qaulal la as'alu anhu ahadan ghairaka, qaala qul aamantu bil'lahi sum'mas taqim.

352. *Sufyan Ibn Abdullah* says, "I asked the Prophet to tell me something comprehensive about Islam that I may never have to ask anybody else about it. The Prophet said, "Say, I believe in Allah and (then stand firmly by it").

—Muslim

Exposition: The Prophet in the fewest possible words indicated to him (the questioner) the secret of success here and Hereafter. After taking to Islam, the Faith of the unity of Allah, man should make it his guide at every step in his life and to stand firmly by the stronghold, even under the most unfavourable conditions. And herein lies felicity for all time to come.

(٣٥٣) عَنِ الْمِقْدَادِبْنِ الْاَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ (ثَلٰثًا) وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا.

(ابوداؤد)

353. Anilmiqdadibnil Aswadi qaala samietu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu in'nas sa'eeda laman junnibal fitana (salaasan) valamanibtuliya fasabara fawahan.

353. *Miqdad* reports that he heard the Prophet saying, "Undoubtedly, fortunate is the person who escaped from temptations and trials". These words he repeated thrice. "But

he who was tried and yet firmly held on the Truth, is superb, worthy of applause".

—*Abu Da'ood*

Exposition: The word trials in this report alludes to those conditions which confront him in a period when falsehood reigns supreme and Truth is overwhelmed. What calamities and trials is the lot of those opting for Truth and clinging to it firmly is too well known to need elucidation.

In such a period, if a person, inspite of all the impediments and difficulties places in his way by the champions of falsehood, remains steady on the Path of Truth, is praiseworthy of the Prophet's prayers.

Tabrani reported a quote by Mu'az bin Jabal in which it has been said that when the political order of Islam gets corrupted, there will come to rule over the Muslims men who will take the society to evil ways. If the believers obey them they will go astray. And in case of refusal or resistance they will lose their lives at the hands of the despots. People asked him:

(الف) كَيْفَ نَصْنَعُ يَا رَسُوْلَ اللّٰهِ؟

(A) Kaifa nas'na'u ya Rasoolal'lahi?

(A) "O Apostle of Allah! What do you instruct us to do under such conditions"?

Then he answered:

(ب) كَمَا صَنَعَ اَصْحَابُ عِيْسَى بْنِ مَرْيَمَ نُشِرُوْا بِالْمِنْشَارِ وَحُمِلُوْا عَلَى الْخُشُبِ مَوْتٌ فِيْ طَاعَةِ اللّٰهِ خَيْرٌ مِّنْ حَيَاةٍ فِيْ مَعْصِيَةِ اللّٰهِ.

(B) Kama sana'a ashaabu Eisabni Mar'yama nushiru bilminshari vahumilu alal khushubi mautun fie ta'atillahi khairum min hayatin fie ma'siyatillahi.

(B) "You will have to put up with all that the followers of Jesus, son of Mary, experienced at the hands of their persecutors. They were sawn in two and were crucified, but did not submit to the authority of falsehood. To die in a state of obedience to Allah is far better than a life lived in disobedience to Him".

(۳۵۴) قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيْهِمْ عَلٰى دِيْنِهٖ كَالْقَابِضِ عَلَى الْجَمْرِ.

(ترمذی،مشکوۃ۔انسؓ)

354. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yatie alan'nasi zamanus sabiru fiehim alaa deenihi kalqabizi alal jamri.

354. The Apostle of Allah said, "There will surely come a time when firmness of a believer in his Faith will be like his holding in his hand a live cinder".

—Tirmizi, Mishkat, Anas

Exposition: What the Prophet has conveyed to the believers in this tradition is that conditions will become unfavourable, falsehood will be in absolute power, overwhelming the Truth. The majority of people shall become this-wordly (materialistic in outlook). Under such circumstances, those firmly holding on to Faith have been given glad tidings. To play with fire and holding in hand live cinders is a game worthy of the valiant in spirit and not the chicken-hearted lot.

4. TRUST IN ALLAH (TAWAKKUL)

(۳۵۵) عَنْ عُمَرَبْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ اَنَّكُمْ تَتَوَكَّلُوْنَ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهٖ لَرَزَقَكُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُوْ خِمَاصًا وَّتَرُوْحُ بِطَانًا.

(ترمذی)

355. Un umarabnil khattabi qaala samietu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu lau an'nakum tatavakkaloona alal'lahi haq'qa tawakkulihi larazaqakum kama yarzaqut tairu taghdu khimasan vataruhu bitanan.

355. 'Umar reports that he heard the Prophet saying, "If you repose your trust in Allah as He should be trusted, He would provide you with livelihood just as He provides birds with food. When they come out in the morning in search of food their gizzards are flat. But when they return home in the evening they (the gizzards) are distended".

—Tirmizi

(٣٥٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ
اٰدَمَ رِضَاهُ بِمَا قَضَى اللّٰهُ لَهُ، وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ تَرْكُهُ
اسْتِخَارَةَ اللّٰهِ وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ سَخَطُهُ بِمَا قَضَى اللّٰهُ.

(ترمذی۔ سعدؓ)

356. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama min sa'adatibni aadama rizahu bima qazallahu lahu, vamin shaqavatibni aadama tarkuhus tikkharatal lahi, vamin shaqaava tibni aadama sakhatuhu bima qazallahu.

356. The Apostle of Allah said, "Fortunate is he who is resigned to the Divine decree and is content with it. And wretched is he who does not pray to Allah for excellence. And his greatest wretchedness is his displeasure with what Allah has decred for him.

—Tirmizi, Saad

Exposition: The word used in the Arabic text of the report, *Tawakkul,* means to make Allah one's *Wakeel* (Trustee) and reposing full trust in Him. However, Wakeel in Arabic is not just a trustee, attorney or business representative, but a guardian and patron who is a well-wisher of his ward and guards him against harm and evils from other sources.

The patron of a believer is Allah and as such he has a firm conviction that whatever comes from Him is good and in it lies his well-being and he is perfectly satisfied under whatever condition He keeps him. A believer strives to the last extent of his capacity in his affairs and then entrusts them to Allah saying, "O my Lord and Cherisher! This weak and infirm servant of Thine has done what he could. Whatever faults, and shortcomings still remain are due to his own infirmity. So O Thou Omnipotent and Most Perfect One! Perfect this affair of his also for him'.

(٣٥٧) قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَعْقِلُهَا وَاَتَوَكَّلُ اَوْ
اُطْلِقُهَا وَاَتَوَكَّلُ؟ قَالَ اِعْقِلْهَا وَتَوَكَّلْ.

(ترمذی۔ انسؓ)

357. Qaala rajulun ya Rasulal'lahi aaqiluha va'atavakkalu au utliquha va'atavakkalu? qaala ieqilha vatavakkal.

357. Somebody asked the Prophet, "O Apostle of Allah! Shall I secure my she-camel and then entrust it to the care of Allah or leave it unsecured and trust Allah for its security? "The Prophet said, "Secure it first and then repose your trust in Allah".

— *Tirmizi. Anas*

Exposition: Whatever effort to achieve success in any undertaking is humanly possible should not be spared and then only Allah should be invoked for His aid and support. This is *Tawakkul* in its true sense.

(٣٥٨) عَنْ عَمْرِوبْنِ الْعَاصِ قَالَ، قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ قَلْبَ ابْنِ اٰدَمَ بِكُلِّ وَادٍ شُعْبَةٌ، فَمَنْ اَتْبَعَ قَلْبَهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ اللّٰهُ بِاَيِّ وَادٍ اَهْلَكَهُ، وَمَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ الشُّعَبَ.

(ابن ماجہ)

358. An Amribnil Aasi qaala, qaala Rasulul'lahi Sallallahu Alehi Wasal'lama in'na qalbabni aadama bikulli vadin shubatun, faman atba'a qalbahush shuaba kullaha lam yubalil'lahu bi'y'yi vadin ahlakahu, vaman tavakkala alal'lahi kafahush shu'aba.

358. *'Amr Ibn-al-'As* reports the Apostle of Allah to have said, "Man's heart and mind stray into every valley. So if man leaves them to stray into every gorge, Allah will have little care which ravine or gorge destroys him. And he who reposes his trust in Allah, Allah, the Exalted, will save him from straying into and destruction in those gorges and ravines.

— *Ibn Majha*

Exposition: If man does not make Allah his wakeel and patron he will always be troubled in mind and confilicting thoughts will deprive him of his peace of mind. But one whose thoughts are focussed on Allah, he will be one-sided and single-minded.

5. REPENTANCE & SEEKING FORGIVENESS

(٣٥٩) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ، قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللّٰهُ اَفْرَحُ بِتَوْبَةِ عَبْدِهٖ مِنْ اَحَدِكُمْ سَقَطَ عَلٰى بَعِيْرِهٖ وَقَدْ اَضَلَّهُ فِىْ اَرْضٍ فَلَاةٍ.

(بخاری، مسلم)

359. An Anasibni Malikin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal lahu afrahu bitaubati abdihi min ahadikum saqata alaa ba'eerihi vaqad azallahu fie arzin falatin.

359. ***Anas Ibn Malik*** **reports the Prophet have said, "When His servant after sinning turns to Allah in repentance, Allah is pleased (with this turning of his) more than the person who lost his she-camel (with his provisions on it) on which depended his life and found it suddenly and unexpectedly (standing close to him).**

—Bukhari, Muslim

Exposition: Travelling in the wilderness of a vast desert without any land marks, shade, a drop of water or a blade of grass is almost impossible on foot or any mount other than a camel. For, camel is the only animal peculiarly designed by Allah for this purpose, that can, not only, put up with all the hardships, but is an asset to the traveller in ways unimaginable to the uninitiated. The beduins (tribe) know it. So chance straying and loss of one's mount in the vast sandy stretches, spells slow but sure agonising death to the traveller. His joy can be imagined when despairing both of his mount and his life, he suddenly finds it has returned to him. Allah is more pleased with the return of a lost soul turning to Him in repentance than that camel-driver on getting back his lost mount.

(٣٦٠) عَنْ اَبِى مُوسَى الْاَشْعَرِىِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ اللَّيْلِ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَّغْرِبِهَا.

(مسلم)

360. An Abie Moosal ashariy'yi anin'nabiy'yi Sallallahu Alaihi Wasal'lama qaala innal laha yabsutu yadahu bil'laili liyatooba musiun nahari vayubsutu yadahu bin'nahari liyatooba musiullaili hat'ta tatlu'ash shamsu mim maghribiha.

360. ***Abu Moosa Ash'ari*** **reports the Prophet to have said, "Allah, the Exalted, extends His hand at night so that any person having sinned during the day may turn to Him during the night. And he extends His hand during the day so that the person sinning during the night may turn to Him during the day And**

Allah will continue with it until the sun rises from the West (the advent of Doomsday).

—*Muslim*

Exposition: Allah's extending of hand means that He calls His guilty servant to seek shelter in His Mercy which is always there for the asking. If at the impulse of the moment he has fallen into sin during the night, there is a chance for him to wipe off that filthy spot from his character-roll at day- break. Delay may help Satan in taking him away further from Allah. And distance beween him and Allah spells the ruination of man.

(٣٦١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ

(ترمذی)

361. An Abidillahibni umara aninnabiy'yi Sallallahu Alaihi Wasal'lama qaala innal laha azza vajalla yaqbalu taubatal abdi malam yughar ghir.

361. The Prophet said, "Allah accepts the repentance of His servant before death rattle".

—*Tirmizi*

Exposition: A person spent his entire life in disobedience to Allah (and never once repenting), if he repents and seeks remission of sins before the unconsciousness of death pangs has overtaken him, he may be absolved of them. However, once the death rattle has started and a state of intoxication-*Sakarat* has set in, the Reality hidden from our eyes in the life of this world, becomes apparent to him, penitence and seeking forgiveness become meaningless. So every one should see to it that he or she seeks absolution long before the appearance of death pangs. But even this great concession is risky, for he may die in an accident or while asleep and never get a chance to implore his Lord for pardon. The only wise policy therefore, would be to clear one's account immediately after realization of an error creeping in. Present is the hour to make or mar one's life. Future is unknown and so uncertain. So it is a need of time to realize and apologise to be free for future.

(٣٦٢) عَنِ الْاَغَرِّبْنِ يَسَارٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

يٰٓاَيُّهَاالنَّاسُ تُوْبُوْ اِلَى اللّٰهِ وَاسْتَغْفِرُوْهُ، فَاِنِّىْ اَتُوْبُ فِى الْيَوْمِ مِاَةَ مَرَّةٍ.
(مسلم)

362. Anil Aghar'ribni Yasarin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'ayyuhannasu tuboo ilallahi vastaghfiruhu, fa'inni atoobu filyaumi mi-a'ta mar'ratin.

362. The Apostle of Allah said, "O ye people! Seek forgiveness of your sins from Allah and turn to Him in repentance. Look at me, I implore Allah seeking absolution a hundred times in a day".

—Muslim, Aghar bin Yasaar

(٣٦٣) عَنْ اَبِىْ ذَرٍّ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرْوِىْ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهٗ قَالَ يَاعِبَادِىْ اِنِّىْ حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِىْ وَجَعَلْتُهٗ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوْا، يَاعِبَادِىْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُهٗ فَاسْتَهْدُوْنِىْ اَهْدِكُمْ، يَاعِبَادِىْ كُلُّكُمْ جَائِعٌ اِلَّا مَنْ اَطْعَمْتُهٗ فَاسْتَطْعِمُوْنِىْ اُطْعِمْكُمْ، يَاعِبَادِىْ كُلُّكُمْ عَارٍ اِلَّا مَنْ كَسَوْتُهٗ فَاسْتَكْسُوْنِىْ اَكْسُكُمْ يَاعِبَادِىْ اِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ وَاَنَا اَغْفِرُ الذُّنُوْبَ جَمِيْعًا فَاسْتَغْفِرُوْنِىْ اَغْفِرْلَكُمْ.
(مسلم)

363. An Abie Zarrin anin nabiy'yi Sallallahu Alaihi Wasal'lama fiema yarvie anillahi tabaraka va ta'alaa annahu qaala ya ibadi inni harramtuz zulma alaa nafsi vaja'altuhu bainakum, muharraman fala tazalamu, ya ibaadi kullukim zallun illa man hadaituhu fastahdoonie ahdikum, ya ibadie kullukum. jaa'iun illa man at'amtuhu fastat'imooni uti'mkum, ya ibadie kullakum aarin illa man kasautuhu fastaksoonie aksukum ya ibadie innakum tukhti'oona billaili vannahari va'ana aghfiruz'zunooba jamie'an fastaghfirooni aghfirlakum.

363. The Prophet said, "Allah the Exalted says, "O ye My servants! I have made iniquity forbidden to Myself. So you too regard it prohibited in your mutual dealings. O ye My servants! Every one of you is misguided save one whom I guide (to the Right Path). So pray to Me for guidance and I shall guide you. O ye My servants! Every one of you is hungry except one whom I feed. So ask Me for your sustenance and I shall feed you. O ye My servants! Every one of you is naked barring one whom I

invest. So ask Me for it and I shall provide you clothing. O ye My servants! you have sins day and night and I can forgive all your sins. So seek forgiveness of your sins and I will forgive you".

—*Muslim*

6. LOVE OF MANKIND

(٣٦٤) عَنْ اَبِیْ ذَرٍّ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اَیُّ الْعَمَلِ اَفْضَلُ؟ قَالَ اِيْمَانٌ بِاللّٰهِ وَجِهَادٌ فِیْ سَبِيْلِهٖ قَالَ قُلْتُ فَاَیُّ الرِّقَابِ اَفْضَلُ؟ قَالَ اَغْلَاهَا ثَمَنًا وَّاَنْفَسُهَا عِنْدَ اَهْلِهَا، قُلْتُ فَاِنْ لَّمْ اَفْعَلْ؟ قَالَ تُعِيْنُ صَانِعًا اَوْ تَصْنَعُ لِاَخْرَقَ قُلْتُ فَاِنْ لَّمْ اَفْعَلْ؟ قَالَ تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَاِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلٰی نَفْسِکَ.

(بخاری، مسلم)

364. An Abie Zarrin qaala sa'altu Rasulallahi Sallallahu Alehi Wasal'lama ayyul amali afzalu? qaala eemanum billahi vajihadun fie sabielihi qaala qultu fa'ayyur riqabi afzalu? qaala aghlaha samanan va'anfasuha inda ahliha, qultu fa'illam afalu? qaala tu'eenu sazi'an autasna'u li'akhraqa qultu fa'illam afal? qaala tadaun'nasa minash sharri, fa'innaha sadaqatun tasaddaqu biha alaa nafsika.

364. *Abu Zarr Ghefari* says, "I asked the Prophet, "Which deed of man is excellent.....ideal"? He said, "To believe in Allah and to strive in the way of Allah (with all one's physical and mental capabilities, and to lay down even one's life if necessary)," I asked him again, "What kind of slave it is better to set free"? The Prophet said, "Such slaves as command a higher price should be freed, and also those that are superior in the sight of their masters". I said him, "If I am unable to do it what am I to do"? The Prophet said, "Then you should offer a helping hand to some one doing something (uncouthly). Or do somebody's work who is unable to do it himself (talentless)". I said to him, "If I am unable to do that even"? The Prophet said, "Do not cause trouble to people. It will be *Sadaqah* (charity) on your part, and you will be rewarded for it".

—*Bukhari, Muslim*

Exposition: To believe in Allah means entering the fold of Islam, the unitarian Faith. And *Jehad* means to confront those bent upon wiping out the True Faith. If they resort to an armed conflict to annihilate the Faith and its adherents, it is the duty of

the believers to take to arms and declare that their Faith is dearer to them than their own lives and those of the opponents of the Faith; and if they decide on slaughtering it (the Faith), they will slaughter them or get slaughtered themselves in its defence.

Slavery was in vogue in Arabia. And Arabia was not an isolated example, the then entire civilized world had this curse to its "credit" Islam from its very advent had a plan for elevating this fallen section of humanity and to bring it up to the level of human brotherhood, had included redemtion of slaves with a priority in its programme. Freeing the necks of bounded brothers was declared to be a great deed of charity and an expiation from many major sins. Enslavement was strictly forbidden.

Similarly, capabilities differ from man to man. All men have not been equally gifted with talents for excellent performance. This is a great drawback with some who are lacking in wits and necessary skills. So it was declared a deed worthy of great reward to help those uncouth at their jobs or totally incapable of performance. Even sincere sound advice to a person of lower intellect and little knowledge of the world is *Sadaqah* (an act of charity).

(٣٦٥)قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَعْتَقَ رَقَبَةً مُّسْلِمَةً اَعْتَقَ اللّٰهُ بِكُلِّ عُضْوٍ مِّنْهُ عُضْوًا مِّنَ النَّارِ.

(بخاری۔ مسلم)

365. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama man a'ataqa raqabatam muslimatan a'ataqallahu bikulli uzvim minhu uzvam minan'nari.

365. The Prophet said, "Whoever gives freedom to a slave who has entered the fold of Islam, Allah will redeem him from fire, every organ of his body for every organ of the freed slave".

—*Bukhari, Muslim*

(٣٦٦)عَنْ جَابِرٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَحْقِرَنَّ مِنَ الْمَعْرُوْفِ شَيْئًا، وَاِنَّ مِنَ الْمَعْرُوْفِ اَنْ تَلْقَى اَخَاكَ بِوَجْهٍ طَلْقٍ وَّاَنْ تُفْرِغَ مِنْ دَلْوِكَ فِيْ اِنَاءِ اَخِيْكَ.

(ترمذی)

366. An Jabirin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tahqiranna minalmaroofi shai'an, va'inna minal maaroofi an talqaa akhaka bivajhin talqin va'an tufrigha min dalvika fie inaai akheeka.

366. The Prophet said, "Do not undervalue an act of charity. Your meeting to your borther with a smilling countenance is an act of virtue, and your filling the vessel of your brother from your own bucket is also a good deed (worthy of reward)".

— Tirmizi

(٣٦٧) عَنْ اَبِیْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِيْنُ الرَّجُلَ فِیْ دابَّتِهٖ فَتَحْمِلُهٗ عَلَيْهَا اَوْ تَرْفَعُ لَهٗ عَلَيْهَا مَتَاعَهٗ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيْهَا اِلَى الصَّلٰوةِ صَدَقَةٌ، وَتُمِيْطُ الْاَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ.

(بخاری)

367. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ta'dilu bainasnaini sadaqatun, vatu'eenur'rajula fie dab'batihi fatahmiluhu alaiha autarfa'u lahu alaiha mata'ahu sadaqatun, valkalimatut tay'yibatu sadaqatun vabikulli khutvatin tamsheeha ilas salaati sadaqatun, vatumeetul azya anit tarieqi sadaqatun.

367. The Prophet said, "If you make peace and reconciliation between your two (contending brothers), it is an act of charity. If you give somebody a lift on your mount or lighten his burden and transfer it to your mount, it too is *Sadaqah* (a charitable act). Eveery good word you utter is sadaqah (an act of charity) Every step that you take for prayer (at the mosque) is charity. And removing objects from the public path that cause inconvenience or injury to way-farers is also *Sadaqah* (charity)".

— Bukhari

Exposition: In another report it has been said, "If you benefited anybody through your rank and social status it is charity. Somebody who cannot express himself properly and you are gifted with that bounty, mere presentation of his case nicely or, if necessary advocacy on behalf of your brother is charity. If you have physical might and prowess, do help some one who is weak of limb and lacking in daring. It would be an act of charity. If you have wisdom with knowledge that is power, opening closed doors and making solution of problems easy,

counselling your less fortunate brothers in this direction is also *Sadaqah* (an act of charity).

(٣٦٨) عَنْ اَبِیْ مُوْسٰی عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ عَلٰی کُلِّ مُسْلِمٍ صَدَقَةٌ
قَالَ اَرَاَیْتَ اِنْ لَّمْ یَجِدْ؟ قَالَ یَعْمَلُ بِیَدَیْهِ فَیَنْفَعُ نَفْسَهٗ وَیَتَصَدَّقُ؟ قَالَ اَرَأَیْتَ اِنْ لَّمْ
یَسْتَطِعْ؟ قَالَ یُعِیْنُ ذَا الْحَاجَةِ الْمَلْهُوْفَ؟ قَالَ اَرَیْتَ اِنْ لَّمْ یَسْتَطِعْ؟ قَالَ یَاْمُرُ
بِالْمَعْرُوْفِ اَوِالْخَیْرِ، قَالَ اَرَأَیْتَ اِنْ لَّمْ یَفْعَلْ؟ قَالَ یُمْسِکُ عَنِ الشَّرِّ فَاِنَّهَا صَدَقَةٌ.
(مسلم)

368. An Abie Moosa anin nabiyyi Sallallahu Alaihi Wasal'lama qaala alaa kulli muslimin sadaqatun, qaala ara'aita illam yajid? qaala yamalu biyadaihi fayanfa'u nafsahu vayatasaddaqu? qaala ara'aita illam yastatie? qaala yueenu zalhajatil malhoofa? qaala ara'aita illam yastatie? qaala yamurun bilmaroofi avilkhairi, qaala ara'aita illam yafal? qaala yumsiku anish sharri fa'innaha sadaqatun.

368. ***Abu Moosa Ash'ari*** **reports the Prophet to have said, "To offer** ***Sadaqah*** **(performance of charitable acts) is obligatory for every believer". I said to him, "If somebody has not the means for it, what then". The Prophet said, "He should earn, spend it on himself and give something to others". I again said to him, "If he is unable to do that too for some reason? The Prophet said, "He should help some needy or afflicted person". I said again, "What if he cannot manage to do even that"? He said to me, "He should induce people to charitable deeds". I said to him, "What if he fails to do that either?" The Prophet said "He should not give trouble or cause inconvenience to any one. That too is** ***Sadaqah*** **(a charitable deed)".**

—Muslim, Abu, Moosa Ash'ari

(٣٦٩) عَنْ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ
مَنْ کَانَ فِیْ حَاجَةِ اَخِیْهِ کَانَ اللّٰهُ فِیْ حَاجَتِهٖ.
(بخاری، مسلم)

369. Anibni Umara anna Rasulallahi Sallallahu Alaihi Wasal'lama qaala man kaana fie hajati akhihi kaanallahu fie hajatihi.

369. *Ibn 'Umar* reports that the Prophet said, "The person who comes to the aid of his brother in need, Allah will help him in the hour of his need".

—*Bukhari, Muslim*

Exposition: In another tradition it has been said, "Allah has created some of His servants to meet the needs of people. They take their needs to them and these servants of Allah meet them. All such charitably disposed people shall be secure from the wrath of Allah and His punishment on Doomsday".

7. SINCERITY OF DEEDS

(۳۷۰) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰی اَنَا اَغْنَی الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا اَشْرَكَ فِيْهِ مَعِیْ غَيْرِیْ فَاَنَا مِنْهُ بَرِیْءٌ، هُوَلِلَّذِیْ عَمِلَ لَهٗ.

(مسلم۔ابوہریرہؓ)

370. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa ana aghnash shuraka'i anish shirki, man amila amalan ashraka fiehi ma'i ghairie fa'ana minhu bariun, huwa lillazie amila lahu.

370. The Apostle of Allah said that Allah says, "As compared with other partners I am more independent of *Shirk* or partnership. Whoever did some good deed and he also made someone My parnter, I have nothing to do with that (charitable) act of his, I am disgusted with it. It is the share of that 'some one else' whom he made My partner".

—*Muslim, Abu Hurairah*

Exposition: Those brethren in Faith who have been graced with intent for good deeds and also those serving the cause of Islma, should in praticular give though to what has been said in this report. The Prophet has said in it that whichever act of goodness is performed whether related to devotional acts or dealings (it may be prayers or service of the servants of Allah) If its motivating sentiment is publicity and hence renown or a particular individual or group's applauses is in view, that act of goodness will amount to zero in value in the sight of Allah. And if along with seeking Allah's countenance as its motive, others'

applause is also associated with it, even then it will be wasted. And if in the beginning Allah's good pleasure goaded him on to it, but at a later stage others' approval and pleasure took its place, such an act wil also be in vain. So we will have to be very much on our guard with regard to sincerity of intent. There are a thousand and one doors of entry for Satan. There is only one way of guarding ourselves from the onslunghts of an invisible enemy and that is to seek refuge in Allah...... to prostrate ourselves before Him and to put up before Him our fallibility. If Allah does not help, how can weak humans be safe against Satan's multi-pronged attacks.



X. MEANS OF REFORMATION AND TRAINING

1. REMEMBRANCE OF THE DIVINE ATTRIBUTES

(٣٧١)عَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لِلّٰهِ تِسْعَةٌ وَّتِسْعُوْنَ اِسْمًا مِائَةٌ اِلَّا وَاحِدًا، مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ.

(بخاری)

371. An Abie Hurairata anna Rasulallahi Sallallahu Alaihi Wasal'lama qaala lillahi tisatun vatisoona isman mi'atun illa vahidan, man ahsaha dakhalal jannata.

371. ***Abu Hurairah*** **reports the Prophet to have said, Allah has ninety nine names, a hundred less by one. Whoever remembers them shall be enter in heaven".**

—Bukhari

Exoposition: Remmebering means to understand their meaning and live up to their demands. In other words it means that a person should absorb these attributes and act on their demands all his life.

All the names of Allah have not been given in detail in this report. The best way to know them and their demands is to recite the Qur'an in which Allah has stated all His Attributes and their demands and how man should benefit by them. All these details have been given in the Qur'an but only one who forms the habit of studying it (the Qur'an) with full understanding can benefit by this knowledge. Then, the Prophet has also stated them with their demands in his own words. And a study of both of these sources will tell him how to benefit by remembrance of the Divine Attributes. Here we mention some of those outstanding Attributes which are oft-repeated ones in the Qur'an and which havebeen used for the training of the believers to a large extent. We have stated them very briefly since the scope of the book in hand does not allow a detailed treatment of this subject.

ALLAH is the name of that Being Who has given life to the entire universe. This word has never been used for any being other than the Creator, Lord and Cherisher of the universe. The root *Ilah* which goes into the construction of this word has a two fold sense.....to rush to someone with love and to advance rapidly towards any one to escape danger and to seek asylum under his protection. So Allah is our *Ilah* which demands that our hearts should be brimming over the love for Him and no other love should find room in it. All our physical and mental faculties should be entirely devoted to Him, and obedience and worship should be exclusively for Him and none else. We must bow down to Him only and present all our offers of oblations and sacrifices to Him alone. We must repose our trust entirely in Him and devote ourselves to His service alone. We should not call to our aid any one other than Him (Invoke Him alone in danger and distress for protection, aid and support. And whatever our needs in our daily life, even the petty ones, we must ask Him for them and none else.

AR-RABBU The root of this word means to cherish, to develop and to keep in proper condition, guarding, against all imminent dangers and taking to the highest point of perfection. The cherishing attribute of Allah is quite an abvious fact. Who is it that provides air and nutrition for growth to the foetus in the manifold darkness of the mother's womb? Who makes provision for the new born before his birth in the mother's breast? And again, who creates love for him in the hearts of the parents and others, in the absence of which none would have taken the trouble of attending to the needs of a helpless mass of flesh and held it close to their bosoms. Who could have provided for his needs when he himself was unable even to ask for them? And who developed his physical and mental faculties and brought them to perfection? Whose endowment is his youth and radiant health? And above all who has set this gigantic machinery of the heavens and earth in motion for him? Is not all this the gift of His Attribute of Cherishing ? Is there any one else having a share in this Act of Providence? If He alone is our Benefactor and Provider, its very clear demand is that all our capabilities of tongue (speech), limbs, body and soul should be devoted to His service alone. And He has not just provided us with our physical needs (necessary for the maintenance of life and perfect health) but made provision to keep our life on an even keel and nourishment of the soul also. He revealed a Book from Himself

which is the greatest of all bounties of His. It is the demand of this beneficence that we should hold it in great esteem, make it the nourishment of our hearts and souls, absorb its teachings in our lives and as grateful slaves, we should introduce it to the entire world, acquainting the uninitiated with its sweet taste.

AR-RAHMAN-UR-RAHEEM : Both these words are the derivatives of the root *Rahimah,* having the sense of mercy, pity and compassion. The first part, Rahman implies rush and abundance and the latter, Raheem, has the sense of perpetuity and continuity in it. Rahman is He Whose Mercy is gushig forth to inundate the beneficiaries with Mercy. Provision of air' water and all other needs is the reflection of this attribute. And it is due to it that He sent to us the greatest of all gifts, the Qur'an. He Himself has said : "God, Most Gracious. It is He Who has taught the Qur'an. He has created man: He has taught him speech (and Intelligence). (Q.LV:1-4) And Raheem is One Whose Mercy is perpetual and eternal. Belief in these two attributes demands that man should live a life that Rahman likes for him, so that he may become deserving of greater Mercy...... more and more of it as man advances in his upright earthly career. He should not base his life on the erroneous principles that are annoying to Him or He and His Mercy would trun away from him, And those busy with the service to Faith, in the midst of unfavourable conditions and in the whirlwind of resistances and calamities should often call to mind that since they are occupied with the mission entrusted to them by their Rabb-e-Raheem, who is the Most Merciful Lord and Cherisher, He will not deprive them of His Mercy and Blessings.

AL-QA'IM BIL-QIST : (Standing firmly on Justice) And since Allah is just, the faithful and the criminals (disobedient) cannot be equal in His sight. He will treat them on an equal footing neither in world nor in the next.

AL-AZEEZ : Mighty, powerful, strong, whose authority is supreme and no one can challenge it. If He decides to bestow power and authority on His faithful slaves, no power can hinder it. And he whom He wants to punish, the culprits cannot run away from it, nor any one else can nullify this decision of His.

AR-RAQEEB : The Guardian Lord and patron. since He is constantly watching the activities of His servants, He is sure to mete out to them their just share of reward or punishment.

AL-'ALEEM : Omniscient, having perfect knowledge of who is where and what he is doing. And what are his needs? Where are His Faithful servants and confronted with what difficulties and troubles? And since He is the All-knowing, He can never be iniquitous in the matter of bestowals and rewards. He will give to every one what he deserves. Those deserving HIs Mercy and Aid can never be unsuccessful in their mission. And those making Him wroth and deserving punishment can never be the recepients of felicity.

These are some of the most outstanding Divine Attributes covering most of the others. Space does not permit us to go into details. We would once again like to remind the reader that for a better and comprehensive knowledge of Allah's excellent and most beautiful attributes, a study of the Qur'an and Hadith is essential. Both the initiated and otherwise in the knowledge of the Arabic language wil be compelled to think during the course of such a study why these Divine Attributes have been interposed at the end of the Quranic verses and what lesson is there in them for us. (Whatever has been stated, facts, principles, admonitions, evil and glad tidings, Allah's Attributes as the concluding words are really the most powerful arguments in support of the subject matter).

2. LACK OF INTEREST IN THE EPHEMERAL & ANXIETY FOR THE ETERNAL

(٣٧٢)عَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. "فَمَنْ يُرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ" فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ انْفَسَحَ، فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ يُعْرَفُ بِهٖ؟ قَالَ نَعَمْ، اَلتَّجَافِى عَنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهٖ.
(مشكوٰة)

372. Anibni Mas'oodin qaala tala Rasulullahi Sallallahu Alehi Wasal'lama. "faman yuridillahu ay'yahdiyahu yashrah sadrahu lilislami" faqaala rasu'lullahi Sallallahu Alaihi Wasal'lama innan noora iza dakhalas sadran fasaha, faqeela ya rasu'lallahi hal litilka min alamin ya'rafu bihi? qaala na'am, attajajfie an darilghuroori val'inabatu ilaa darilkhuloodi valisteed adu lilmauti qabla nuzulihi.

372. *Abdullah Ibn Mas'ood* reports that the Prophet recited the following verse : Those whom God (in His Plan) willeth to guide,...... He openeth their hearts to Islam (Q. VI : 125). Then he said, "When light enters the breast, it opens up". Those around asked him If there was any tangible sign of it by which it may be perceived. He said "Yes. A perceivable sign of it is that man's heart loses interest in the transient and becomes anxious for his abode of eternity and long before his death he starts to (welcome and) greet it".

—*Mishkat, Ibn Mas'ood*

Exposition: The person in whose heart Islam becomes deep-seated, evinces little interest in the pleasures and vanities of the world, actually running away from them due to disgust. He becomes anxious for the eternal bounties and unending felicities of the Hereafter, preparing himself to meet death with a smiling face long before it comes.

(٣٧٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَخْوَفَ مَااَتَخَوَّفُ عَلٰى اُمَّتِى الْهَوٰى وَطُوْلُ الْاَمَلِ، فَاَمَّاالْهَوٰى فَيَصُدُّ عَنِ الْحَقِّ، وَاَمَّاطُوْلُ الْاَمَلِ فَيُنْسِى الْاٰخِرَةَ، هٰذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَّهٰذِهِ الْاٰخِرَةُ مُرْتَحِلَةٌ قَادِمَةٌ، وَلِكُلِّ وَاحِدَةٍ مِّنْهَا بَنُوْنَ، فَاِنِ اسْتَطَعْتُمْ اَنْ لَّا تَكُوْنُوْا مِنْ بَنِى الدُّنْيَا فَافْعَلُوْا، فَاِنَّكُمُ الْيَوْمَ فِى دَارِ الْعَمَلِ وَلَا حِسَابَ، وَاَنْتُمْ غَدًا فِىْ دَارِ الْاٰخِرَةِ وَلَا عَمَلَ.
(مشکوٰۃ۔جابرؓ)

373. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inna akhvafa ma atakhawwafu alaa ummatil hawaa vatoolul amali, fa'ammal havaa fayas uddu anilhaq'qi, va'amma toolulamali fayunsil aakhirata, haazihid'dunya mur tahilatun zahibatun vahaazihil aakhir- atu murtahilatun qadimatun, valikulli vahidatim minha banoona, fa'inistat atumalla takoonu mim baniddunya fafaloo, fa'innakumul yauma fi darilamali vala hisaba, va'antum ghadan fie daaril aakhirati vala amala.

373. *The Apostle of Allah* said, "The worst thing that I am afraid of regarding my Ummah is that it may pursue lusts and make long term plans of achieving its wordly ends. The result of its pursuit of lusts will take it far away from the Truth and its long term worldly plans and enertaining bright hopes shall lead to neglect of the Hereafter, (O ye people). This world has

started marching and going away. And the Hereafter too has started marching and is steadily approaching. And there are votaries of both. So it will be good for you not to be a devotee of this world. Today you are in the field of action. The hour of Reckoning has not yet come. And tomorrow you shall be in the world of Reckoning where there will be no possibility of action (to make amends for the past negligence and mistakes of a lifetime)".

—*Mishkat, Jabir*

(۳۷۴) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَّهُوَ يَعِظُهٗ ، اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ، شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.
(مشكوٰة)

374. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama lirajulin vahuwa ya'izuhu, ightanim, khamasan qabla khamsin, shababaka qabla haramika, vasih'hataka qabla suqmika, vaghinaka qabla faqrika, vafaraghaka qabla shughlika, vahayataka qabla mautika.

374. The Apostle of Allah admonishing a person said to him, "Regard five things boons before five others : Your youth before senility and decreptitude, your health before illness, your prosperity before adversiy (poverty and indigence), your leisure and convenience before engagement (and difficulties) and your life before its termination.

—*Mishkat*

Exposition: The wise counsel tendered here is evident enough. Man's life is short and that too is beset by impediments, disabilities and unforeseen calamities and miseries. Man is lethargic and seldom takes advantage of opportunities coming his way. He is forgetful also and puts off things for some future date under the erroneous notion that things will be better in future or at last status quo maintained for him. He is fully acquainted with the law of change, decay and death, and that youth must give way to senility and the greatest disability for that matter. Health too is not a permanent state and diseases both curable and incurable are deterents to good deeds. And material prosperity is not a permanent feature of man's life either. A millionaire today may be pauper tomorrow. And then

there is death, the inevitable end of all mortals, that cannot be put off. Even the paths of glory lead to the grave and the world beyond.

So would it not be a wise policy to take time by the forelock and whatever can be done for the well-being of the life eternal (Hereafter) before it is too late? Devotional acts taking time and energy and those that demand spending of one's substance in the way of Allah are best performed while their reservoirs are not yet dry...... sound health and wealth have not departed. Leisure too is wealth, a great asset, and is best utilized to purchase the more permanent wealth of good deeds before death closes the door on him...... the door to action for good.

(٣٧٥) عَنْ اَبِیْ سَعِیْدٍ قَالَ خَرَجَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِصَلٰوةٍ فَرَاَ النَّاسَ کَاَنَّهُمْ یَکْتَشِرُوْنَ، قَالَ اَمَا اِنَّکُمْ لَوْاَکْثَرْتُمْ ذِکْرَهَا ذِمِ اللَّذَّاتِ لَشَغَلَکُمْ عَمَّا اَرٰی، اَلْمَوْتِ، فَاَکْثِرُوْا ذِکْرَهَاذِمِ اللَّذَّاتِ الْمَوْتِ، فَاِنَّهُ لَمْ یَاْتِ عَلَی الْقَبْرِیَوْمٌ اِلَّا تَکَلَّمَ، فَیَقُوْلُ اَنَا بَیْتُ الْغُرْبَةِ، وَاَنَا بَیْتُ الْوحدَةِ وَاَنَا بَیْتُ التُّرَابِ، وَاَنَا بَیْتُ الدُّوْدِ، وَاِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَّاَهْلًا، اَمَا اِنْ کُنْتَ لَاَحَبَّ مَنْ یَّمْشِی عَلٰی ظَهْرِیْ اِلَیَّ فَاِذْوُ لِّیْتُکَ الْیَوْمَ وَصِرْتَ اَلَیَّ، فَسَتَرٰی صَنِیْعِیْ بِکَ، قَالَ فَیَتَّسِعُ لَهُ مَدَّبَصَرِهٖ وَیُفْتَحُ لَهُ بَابٌ اِلَی الْجَنَّةِ، وَاِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ اَوِالْکَافِرُ، قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَّلَا اَهْلًا، اَمَا اِنْ کُنْتَ لَاَبْغَضَ مَنْ یَّمْشِیْ عَلٰی ظَهْرِیْ اِلَیَّ، فَاِذَا وُلِّیْتُکَ الْیَوْمَ وَصِرْتَ اِلَیَّ فَسَتَرٰی صَنِیْعِیْ بِکَ، قَالَ فَیَلْتَئِمُ عَلَیْهِ حَتّٰی تَخْتَلِفَ اَضْلَاعُهٗ، قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِاَصَابِعِهٖ فَاَدْخَلَ بَعْضَهَا فِیْ جَوْفِ بَعْضٍ، قَالَ وَیُقَیَّضُ لَهُ سَبْعُوْنَ تِنِّیْنًا لَّوْ اَنَّ وَاحِدًامِّنْهَا نَفَخَ فِی الْاَرْضِ، مَااَنْبَتَتْ شَیْئًا مَّا بَقِیَتِ الدُّنْیَا، فَیَنْهَسْنَهٗ وَیَخْدِشْنَهٗ حَتّٰی یُفْضٰی بِهٖ اِلَی الْحِسَابِ، قَالَ، وَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِّیَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ.

(ترمذی)

375. An Abie Sa'eedin qaala kharajan nabiy'yu Sallallahu Alaihi Wasal'lama lisalaatin fara'an naasa ka'anahum yaktashiroona, qaala ama innakum lau aksartum zikraha zimillazati lashaghal- akum amma araa, almauti, fa'aksiroo zikraha zimillazzatil mauti, fa'innahu lam yati alalqabri yaumun illa takallam, fayaqoolu ana baitul ghurbati, va'ana

baitulvahdati va'ana baitut'turaabi, va'ana baitud doodi, va'iza dufinal abdul muminu qaala lahul qabru marhabav va'ahlan ama in kunta laahabba may'yam- shi alaa zahri ilay'ya fa'iza vullaitukal yamuma vsirta ilay'ya, fasatara sanie'i bika, qaala fayat'tasie'u lahu madda basarihi vayuftahu lahu babun ilal jannati, va'iza dufinalabdul fajiru avilkafiru, qaala lahul qabru la marhabav vala ahlan, ama in kunta la'abghaz may'yamshie alaa zahri ilay'ya fa'iza vullaitukal yauma vasirta ilay'ya fasatara sanie'i bika, qaala fayalta'imu alaihi hatta takhtalifa azla'uhu, qaala vaqaala rasu'lullahi Sallallahu Alaihi Wasal'lama bi'asabihi fa'adkhala ba'zaha fie jaufi ba'zin, qaala vayuqabbazu lahu sab'oona tinninal la'anna vahidam minha nafakha filarzi, ma ambatat shai'am ma baqiyatid'dunya, fayanhasnahu vayakhdishnahu hatta yuqzaa bihi ilal hisaabi, qaala, vaqaala rasu'lullahi Sallallahu Alehi Wasal'lama innamal qabru rauzatum mir riyazil jannati auhufratum min hufarinnari.

375. *Abu Sa'eed Khudri* says that one day when the Prophet came to the mosque. He found some person giggling. He said, "If you had often remembered death that cuts off lusts. it would have restrained you from such loud laughter. Remeber death often which cuts off lusts and grave says every day, "I am the house of travellers (far from home in a strange land). "I am the house of loneliness" "I am the house of dust" "I am the house of worms. And when some believer is buried in a grave, it welcomes him and says, "Among those treading on my back you were the dearest to me. so today that you have been entrusted to my care, and you have (after all) come to me, you will see how benevolently I treat you". The Prophet went on to say, "For that believing servant of Allah the grave becomes spacious as far as he can see and a door for him is opened towards heaven. And when a (hardened) sinner or an unbeliever is buried in the grave, it does not greet him. It says to him, "You were the worst among those who were treading on my back. Now that you have been placed under my charge and you have (at last) come to me, you will see how I maltreat you". The Prophet continued in the same strain, "Then the grave will shrink and become (too) narrow for him until his ribs are interwined". Saying this the Prophet interwined his fingers of one hand with those of the other. He went on to say, "Then seventy dragons shall be set over him, each one of these

monsters shall be so poisonous that if it were to breath once on earth, it would have become barren for ever. And all those dragons shall bite and scratch him. And this treatment (meted out the inmate of the grave) will go on till Doomsday, and he will be brought before the Court of Divine Justice". And after that he Prophet said, "The grave becomes a garden, from the gardens of heaven or a pit from the pits of hell".

—Tirmizi, Abu Sa'eed Khudri

Exposition: When a person dies struggling against the evils of this world and preparing for the life Hereafter, the life of waiting *(Barzakh),* the intermediate stage between the life on earth and that in the next, called the grave, Allah treats him kindly and he rejoices in it. And one who went on with his evil deeds to the end of his days and died without repentance, seeking remission of his sins, will be treated somewhat like the person in police custody before trial or in a remand home. (It is not actual punishment that is his due but sort of a nightmare in face of an impending danger. However, it is to be clearly kept in mid that these are all conjectures about the world unseen. Whatever the Prophet has tried to convey in this behalf may or may not be comprehensible to us, a Muslim believes in it. We have no other source of infromation and our senses and mental faculties miserably fail to help in any way.

The last portion of the tradition makes it clear that man has an open choice of making his grave a sojourn of peace and comfort through a life of gratitude in the world or turn it into a hole of misery and pain as a result of a life-long course of evil deeds with impunity.

(٣٧٦) عَنْ بُرَيْدَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا.

(مسلم)

376. An Buraidata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama kuntu nahaitukum an ziyaratil quburi fazooro oha.

376. The Apostle of Allah said, "I had prohibited you visiting the graveyards (so that the creed of the unity of Allah may become firmly rooted in your hearts). But now you may visit them".

—Muslim, Buraidah

Exposition: In another report quoted Muslim, it has been said, "Now you may visit them if you like, since the graves

remind you of the life Hereafter". (And hence a deterrent to evil deeds, reminding man of his own end).

(۳۷۷) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ اِذَا خَرَجُوْا اِلَى الْمَقَابِرِ اَنْ يَّقُوْلَ قَائِلُهُمْ، اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ، وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ، اَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ. (مسلم)

377. An Buraidata qaala kaanan nabiy'yu Sallallahu Alaihi Wasal'lama yuallimuhum iza kharaju ilalmaqabiri ay'yaqoola qaa'iluhum, ass'salaamu alaikum ahlad diyari minalmumineena valmuslimeena, va'inna in sha'allahu bikum lahiqoona, as'alullaha lana valakumul afeeyata.

377. *Buraidah* says that the Prophet instructed those visiting the graveyard to say, "Peace be on you, O ye obedient believers of this settlement; Allah willing we too are coming to join you. We pray for you and for ourselves that both of us be spared the wrath and punishment of Allah". —*Muslim*

(۳۷۸) عَنْ مُعَاذِبْنِ جَبَلٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّابَعَثَ بِهٖ اِلَى الْيَمَنِ، قَالَ اِيَّاکَ وَالتَّنَعُّمَ، فَاِنَّ عِبَادَاللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ. (مشکوٰة)

378. An Mua'zibni Jabalin anna Rasulallahi Sallallahu Alaihi Wasal'lama lamma ba'asa bihi ilalya mani, qaala iy'yaka vattana'uma, fa'inna ibadallahi laisu bilmuta na'imeena.

378. *Mu'az bin Jabal* reports that when the Apostle of Allah sent him out to Yemen as Qazi (Judge) or governor, he had said, "O Mu'az! Guard yourself against a life of luxury, for, the servants of Allah are not given to luxury and comforts". —*Mishkat*

Exposition: What the Prophet wanted to impress upon him was that he was going there as a high-ranking officer of the Islamic state and (if he was not wary) he would have ample opportunities of tasting the good things of this life and be pampered on fat bribes. But he should no get entangled in the snares of the world and never allow himself to adopt the ways of the worldly men in authority, since it is not in keeping with godliness.

(۳۷۹) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْاُمَمُ اَنْ تَدَاعٰى عَلَيْكُمْ كَمَا تَدَاعَى الْاَكِلَةُ اِلٰى قَصْعَتِهَا، فَقَالَ قَائِلٌ وَّمِنْ قِلَّةٍ نَّحْنُ يَوْمَئِذٍ؟ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ، وَّلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهَنَ، قَالَ قَائِلٌ يَّارَسُوْلَ اللّٰهِ وَمَا الْوَهَنُ؟ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ.

(ابوداؤد۔ثوبانؓ)

379. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama yushikul umamu an tada'aa alaikum kama tada'al aakilatu ilaa qasatiha, faqaala qa'iluv vamin qillatin nahnu yaumaizin? qaala bal antum yaumai'zin kaseeruv valakinnakum ghusa'un kaghusa'is saili, valayanzi'an nal lahu min sudoori aduv vikumul mahabata minkum, valayaqzi fanna fie qulubikumul vahana, qaala qaa'ilun ya Rasulallahi vamal vahanu? qaala hubbud dunya vakarahiyatul maut.

379. The Apostle of Allah addressing his companions said, "My *Ummah* shall fall upon days when other *Ummahs* (nations) shall fall upon it as those invited to sumptuous feast fall upon the rich tasty vituals on the table". Somebody from the audience asked him if their numbers shall be so meagre that other *Ummahs* shall unitedly fall upon them (to devour them)? The Prophet said, "No. You will not be an insignificant minority at that time. Rather you will be in exceedingly large numbers then. Still, you will be like the foam blown up by flood waters and your enemies shall be totally dauntless of you, and your own hearts shall be sapless". A person from the audience asked him, "O Apostle of Allah! Why will this saplessness creep into us"? He said, "It will be because you will nurse the love of the world (mammon) in your hearts (instead of the anxiety for the Hereafter) and (far from laying down your lives in the way of Allah) you will come to have a disgust for death and shall be running away from it".

—Abu Da'ood, Thauban

(۳۸۰) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ دُنْيَاهُ اَضَرَّ بِاٰخِرَتِهٖ، وَمَنْ اَحَبَّ اٰخِرَتَهٗ اَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى مَا يَفْنٰى.

(مشکوٰۃ۔ابوموسیٰؓ)

380. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man ahabba dunyahu azarra bi'aakhiratihi, vaman ahabba aakhiratahu azarr bidunyahu fa'aasiru mayabqaa alaa ma yafnaa.

380. The Apostle of Allah said, "He who loves the world shall mar his chances of success and felicity in the next. And he who cherishes the life Hereafter shall harm his life of this world. So, O ye people! Prefer the eternal to the ephemeral".

—Mishkat, Abu Moosa

Exposition: The tradition brings us to the conclusion that our preference of one of the two worlds, Here and Hereafter, must be definite, (clear cut and one-sided) and whole-hearted during our worldly career. According to the maxim, 'You cannot make the best of both the worlds it will be foolish to think of success and prosperity without taking pains for either, particularly on occasions when they are conflicting in their demands. But there is one weighty consideration in favour of the Hereafter. It is abiding whereas the present one is fleeting and short-lived. Ordinary common sense demands that the sacrifice of the ephemeral for the sake of the eternal is not a bargain of loss. Rather it is the most gainful deal.

(٣٨١)قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ لِمَا بَعْدَالْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ.
(ترمذی۔شدادبن اوسؓ)

381. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama alkay'yisu man dana nafsahu va'amila lima ba'adal mauti val ajizu man atba'a nafsahu hawaha vatamannaa alallahi.

381. The Aposlte of Allah said, "Sensible and discreet is he who controlled his psyche or spirit and set about adorning the life Hereafter. And foolish is he who set himslef to the pursuit of lusts and yet reposed false hopes in Allah for setting things right for him undeservedly, giving him free admission to Paradise!

—Tirmizi, Shaddad bin Aus

Exposition: The second part of the report is most admonitory. A person who in preference to the prusuit of Truth, blindly follows his lusts and yet hopes against hope that Allah shall reward him with the bounties of heaven, must surely be

out of his mind. The Prophet has told us in another tradition (386), that Allah's commodity or heaven is not so cheap that it can be had for the asking. And yet the Jews and Christians of the period of the revelation of the Qur'an, were given to such wishful thinking. And so are many of our Muslim brethren today, steeped in transgression and heinous sins, yet talking of the unbounded Mercy of Allah in the Hereafter which in conjunction with the equally false notion of the intercession by the Prophet, will condone everything and accommodate them freely in paradise, without rendering account.

(٣٨٢) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْذَرَاللّٰهُ اِلَى امْرِیءٍ اَخَّرَ اَجَلَهُ حَتّٰى بَلَغَ سِتِّيْنَ سَنَةً.

(بخاری، ابو ہریرہؓ)

382. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama a'zarallahu ilamri'in akh' khara ajalahu hatta balagha sittiena sanatan.

382. The Prophet said, The perso whom Allah gave a long life until he attanined the age of sixty years (and even then failed to reform himself), he will have nothing to say to Allah in (his defence on meeting Him).

—*Bukhari, Abu Hurairah*

(٣٨٣) قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ، قُلْنَا اِنَّا نَسْتَحْيِىْ مِنَ اللّٰهِ يَارَسُوْلَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ، قَالَ لَيْسَ ذٰلِكَ، وَلٰكِنَّ الْاِسْتِحْيَاءَ مِنَ اللّٰهِ حَقَّ الْحَيَاءِ اَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعٰى، وَالْبَطْنَ وَمَا حَوٰى وَتَذْكُرَ الْمَوْتَ وَالْبِلٰى وَمَنْ اَرَادَ الْاٰخِرَةَ تَرَكَ زِيْنَةَ الدُّنْيَا وَاٰثَرَ الْاٰخِرَةَ عَلَى الْاُوْلٰى، فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ اسْتَحْيَا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ.

(ترمذی)

383. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama istahyoo minallahi haqqal haya'i, qulna inna nastahyi minallahi ya rasulallahi valhamdu lillahi, qaala laisa zaalika, valaakinnal istihya'a minallahi haqqal haya'i an tahfazar rasa vama va'aa, valbatna vama hawa vatazkuralmauta valbilaa vaman aradal aakhirata taraka zinatad dunya va'aasaral aakhirata alal oolaa, faman fa'ala zaalika faqadistahya minallahi haqal haya'i.

383. The Apostle of Allah addressing us, (the companions) said, "Be fully modest before Allah, "We said to him". "We thank

Allah that we are modest before Him. The Prophet said, "Modesty before Allah is not only (that which you have in your minds) but to be perfectly modest before Allah means that you keep an eye on your head and the ideas that enter it, and that you are constantly on the look out concering the food entering your stommachs. And remember the decay (of your body) after death. (And after that he said) "Whoever seeks (is ardently desirous of) the Hereafter (renounces the good things of life voluntarily) and comes to prefer (the bounties of) the Hereafter at every step. So one who does all this is the one truly modest before Allah.

— *Tirmizi*

(٣٨٤) عَنْ اَبِیْ اَیُّوْبَ الْاَنْصَارِیِّ قَالَ جَاءَ رَجُلٌ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقَالَ عِظْنِیْ وَاَوْجِزْ، فَقَالَ اِذَا قُمْتَ فِیْ صَلٰوتِکَ فَصَلِّ صَلٰوۃَ مُوَدِّعٍ وَّلَا تَکَلَّمْ بِکَلَامٍ تُعْذِرُ مِنْهُ غَدًا، وَاَجْمِعِ الْیَاسَ مِمَّا فِیْ اَیْدِی النَّاسِ.

(مشکوٰۃ)

384. An Abie Ay'yoobal ansariy'yi qaala ja'a rajulun ilan nabiy'yi Sallallahu Alaihi Wasal'lama faqaala iznie va'aujiz, faqaala iza qumta fie salaatika fasalli salaata muvaddi'in vala takallam bikalamin tu'ziru minhu ghadan, va'ajmi'il yaasa mimma fie aidinnasi.

384. *Abu Ayyub Ansari* says that a person came to the Prophet and said, "O Apostle of Allah! Instruct me very briefly and comprehensively". The Prophet said, "When you are offering prayers, pray like the person saying the last prayer of his life (immediately before leaving the world). And do not utter any word that you will not be able to account for in the reckoning of the Doomsday. And become totally independent of the worldly goods that others have with them".

—*Mishkat, Abu Ay'yub Ansari*

Exposition: The man departing from this world will naturally say his prayer with utmost concentration and devotion. He will cut himself off from everything else save his communion with Allah.

The word a person has uttered in the world if it is against Truth and he has not made amends for it by imploring Allah earnestly for forgiveness, he will obviously have nothing left for him to say in his defence. As for the worldly belongings of

others he should not envy them. After all wealth and other paratphernalia are but transitory awaiting the inevitable hour. Until one becomes oblivious of the way side attractions, the goal (Hereafter) remains dim (indistinct). Only complete independence of wherewith all can take one to the heights of the abode to Eternity.

(٣٨٥)عَنْ اَبِیْ بَرْزَةَ الْاَسْلَمِیِّ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَاتَزُوْلُ قَدَمَا عَبْدٍ حَتّٰی یُسْئَلَ عَنْ عُمْرِهٖ فِیْمَا اَفْنَاهُ وَعَنْ عِلْمِهٖ فِیْمَا فَعَلَ، وَعَنْ مَّالِهٖ مِنْ اَیْنَ اکْتَسَبَهُ وَفِیْمَا اَنْفَقَهُ وَعَنْ جِسْمِهٖ فِیْمَا اَبْلَاهُ.

(ترمذی)

385. An Abie Barzatal aslamiyyi qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama la tazoolu qadama abdin hatta yus'ala an umrihi fiema afnahu va'an ilmihi fiema fa'ala, va'am malihi min ainaktasabahu vafiema anfaqahu va'an jismihi fiema ablahu.

385. The Apostle of Allah said, "On the Day of Judgement man cannot move away from the divine court of Justice unitl he has rendered account of five things: He will questioned about the pursuits in which he spent his life. How far did he live up to the teachings of the Faith which could become his share? Where (from what source) did he earn his wherewithal? and Where (through what channels) did he spend it? And in what manner did he utilize his physical energy and mental faculties"?

— Tirmizi

(٣٨٦) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ خَافَ اَدْلَجَ وَمَنْ اَدْلَجَ بَلَغَ الْمَنْزِلَ، اَلَااِنَّ سِلْعَةَ اللّٰهِ غَالِیَةٌ، اَلَااِنَّ سِلْعَةَ اللّٰهِ الْجَنَّةُ.

(ترمذی،ابوہریرہؓ)

386. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man khafa adlaja vaman adlaja balaghal manzila, ala inna sil'atallahi ghaliyatun, ala inna sil'atallahil jannatu.

386. The Apostle of Allah said, "The traveller who is afraid of failing to get to his destination in time, does not sleep during the night but starts on his jouney during the early part of the night. And whoever does that arrives at the destination safe, in time. Lo! Allah's commodity (paradise) is high-priced. Lo! Allah's Commodity is heaven".

— Tirmizi, Abu Hurairah

Exposition: Man's real home was the Garden of Eden (heaven). He was sent here temporily on trial. so, in truth, he is a traveller. Before returning home, he must have enough of that commodity which can avail him in his homeland. the tinsel of the world is of temporary use to him (in this brief soujourn......earthly life only. So those who remeber their real homeland and want to get there safely (unscathed by the impending perils of the way, should see to it that they do not become careless for a moment, getting lost in the petty attractions of the land of their brief sojourn. They should start on their journey early. It brooks of no delay. There can be no amends for the time lost, since the (time) is man's greatest asset, the respite he has been granted or his life span. Those who spend it in sleeping shall have to repent on waking up, but in vain.

Again, one who has made his target Allah's good pleasure, and the house of reward, heaven, must know that Allah's bounties, heaven, is not a cheap commodity to be had at throw-away price by any bidder. To come by the commodity of Allah we will have to pay a heavy price. We will be confronted with great sacrifices of wealth, time and physical and mental faculties in this deal with Allah.

Allah has said in the Qur'an : Allah has purchased of the believers their persons and their goods : for their reward (in return) is the Garden of Paradise (Q. IX : III). In fact this sacred deal is one of the conditions of a believer's Faith and belief and all that is demanded of him is to keep his promise and abide by the condition of the deal.

3. RECITATION & CONTEMPLATION OF THE QURA'AN

(٣٨٧) عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُؤْتٰى يَوْمَ الْقِيٰمَةِ بِالْقُرْاٰنِ وَاَهْلِهِ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ فِي الدُّنْيَا تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةِ وَاٰلُ عِمْرَانَ تُحَاجَّانِ عَنْ صَاحِبِهِمَا.

(مسلم)

387. Anin Nawasibni Sam'aana qaala sameitu Rasulallahi Sallallahu Alaihi Wasal'lama yaqoolu yutaa yaumal qiyamati bilqur'aani va'ahlihil laziena kanu ya'maloona bihi fiddunya taqdumuhu suratulbaqarati v'aalu imrana tuhajjani an sahibihima.

387. ***Nawas bin Sam'an*** **reports that he heard the Prophet saying, "On Doomsday the Quran and those who followed its teachings will be brought to the Divine Presence, and** ***Surah Baqarah*** **(Q. II) and** ***Surah Aa'l-e-Imran*** **(Q.III) as representatives of those who had lived in keeping with the commandments therein: they will say, "This person is deserving of Divine Mercy and pardon, and Mercy should be shown to him and he should be absloved of his faults and shortcomings.**

—Muslims

(٣٨٨) عَنْ عُبَيْدَةَ الْمُلَيْكِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَااَهْلَ الْقُرْاٰنِ لَاتَتَوَسَّدُوا الْقُرْاٰنَ، وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ اٰنَاءِ اللَّيْلِ وَالنَّهَارِ، وَاَفْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا مَافِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ، وَلَا تَعَجَّلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا.

(مشکوٰۃ)

388. An Ubaidatal Mulaikiyyi vakanat lahu suhabatun······q-aala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'ah!al quraani la tatavassadul qur'aana, vatloohu haqqa tilavatihi min aana'il laili vannahari, va'afshuhu vataghanna uhu vatadabbaroo mafiehi la'allakum tuflihoona, vala ta'ajjalu savabahu fa'inna lahu savaban.

388. The Prophet said, "O ye who follow the Quran, do not make it your pillow and recite (and ponder over it) properly during the day and the night. Introduce it to others and let them also make it a common practice. Pronounce its word with proper articulation. And whatever has been stated in the Quran, contemplate it with a view to be guided by it so that you may succeed. And never desire worldly benefits through it. Recite it only seeking the countenance of Allah.

—Mishkat

Exposition: By making the Quran your pillow is meant making it something of oridinary daily use or not giving it the importance it deserves. The last sentence also warns the believers that they should show greater respect to it than seeking worldly rank and postition or wealth through it, just as the Jews of the days of the Quranic revelations had made their scripture a means of earning wealth and a exalted position in the society. The Prophet has also infromed us that some people after acquisition of the knowledge of the Quran will make it a

ladder for material gains. It is still worse in our own days. Some of them have made it a begging bowl.

(٣٨٩) عَنْ اَبِیْ ذَرٍّ قَالَ دَخَلْتُ عَلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ...... قُلْتُ یَارَسُوْلَ اللّٰهِ اَوْصِنِیْ، قَالَ اُوْصِیْکَ بِتَقْوَی اللّٰهِ فَاِنَّهٗ اَزْیَنُ لِاَمْرِکَ کُلِّهٖ، قُلْتُ زِدْنِیْ، قَالَ عَلَیْکَ بِتِلَاوَةِ الْقُرْاٰنِ وَذِکْرِ اللّٰهِ عَزَّوَجَلَّ، فَاِنَّهٗ ذِکْرٌ لَّکَ فِی السَّمَاءِ وَنُوْرٌ لَّکَ فِی الْاَرْضِ.
(مشکوٰۃ)

389. An Abie Zarrin qaala dakhaltu alaa rasu'lillahi Sallallahu Alaihi Wasal'la ma......qultu ya Rasulallahi ausini, qaala useeka bitaqwallahi fa'innahu azyanu li'amrika kullihi, qultu zidni, qaala alaika bitilavatil qur'aani vazikrillahi azza vajalla, fa'innahu zikrul laka fissama'i vanoorul laka fil'arzi.

389. ***Abu Zarr Ghifari*** **reports, "I came to the Prophet...... I asked him to admonish me". He said to me, "Fear Allah's displeasure. It will keep your Faith and your dealings on the right keel". I requested him for some more of it. He said, "Make a regular habit of the recitation of the Qur'aan and remebrance of Allah, and Allah will remember you in heavens. This (recitation of the Quran and remembrance of Allah), will serve you as light in the darkness of life".**

—Mishkat, Abu Zarr

Exposition: Remember Allah and He will remember you. The Qur'an is guidan and light and serves as such those who seek.

(٣٩٠) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَءُ کَمَا یَصْدَءُ الْحَدِیْدُ اِذَا اَصَابَهُ الْمَاءُ، قِیْلَ یَارَسُوْلَ اللّٰهِ وَمَاجَلَاءُ هَا؟ قَالَ کَثْرَةُ ذِکْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْاٰنِ.
(مشکوٰۃ۔ابن عمرؓ)

390. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inna hazihilqu looba tasda'u kama yasda'ul hadeedu iza asabahul ma'u, qeela ya Rasulallahi vama jala'uha? Qaala kasratu zikril mauti vatilavatul qur'aani.

390. The Prophet said, "The heart too becomes rusty as the iron becomes rusty on being afflicted by water." He was asked,

"What is that which removes the rust of the heart"? The Prophet said, "The rust of heart is removed by remembering death too often and reciting the Quran".

—*Mishkat, Ibn 'Umar*

Exposition: Remebering death means man should think over the very patent fact that the respite known as life-span is given only once. Another such opportunity (to mend things) can never be afforded to him. Man should call to mind that which closes on him the door for action which alone may redeem him. And recitation of the Qur'an means reading it carefully with proper articulation and to understand whatever has been stated in it and follow it. This is the meaning of the word *Tilavat* or recitaion in the Quran itself and also in *Hadith.* An additional meaning is preaching the Quran and taking its teachings to others who have so far not been fortunate in this respect.

4. SUPEREROGATORY PRAYER
A LATE NIGHT PRAYER (TAHAJJUD)

(٣٩١) عَنْ اَبِىْ ذَرٍّ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ...... وَمَنْ تَقَرَّبَ مِنِّى شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّى ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ اَتَانِىْ يَمْشِىْ اَتَيْتُهُ هَرْوَلَةً.
(مسلم)

391. An Abie Zarrin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'la ma yaqoolullahu......vaman taqarraba minni shibran, taqarrabtu minhu zira'an vaman taqarraba minni zira'an, taqarrabtu minhu ba'an, vaman atanie yamshie ataituhu harvalatan.

391. *Abu Zarr Ghifari* reports that the Apostle of Allah said that Allah says", Any one who advances a span towards Me, I get closer to him by a cubit. And one who gets nearer to Me by a cubit, I get closer to him by two cubits. And one who comes to Me walking I come to him at a much faster pace".

—*Muslim, Abu Zarr*

Exposition: Whoever, of his own intent and accord, decides to proceed on the way to Allah, He makes his journey easy for him. His servant rushes forth to Him, and out of regard for His

(servant's) weakness, Allah in all affection and Mercy brings him closer to Himself, just as a toddler rushes towards his father but due to weakness does not get to him and the father comes running to him, collects him in his arms and holds him close to his bosom.

(۳۹۲) عَنْ اَبِیْ هُرَیْرَ ةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ...... وَمَا تَقَرَّبَ اِلَیَّ عَبْدِیْ بِشَیْءٍ اَحَبَّ اِلَیَّ مِمَّاافْتَرَضْتُ عَلَیْهِ، وَمَا یَزَالُ عَبْدِیْ یَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ حَتّٰی اَحْبَبْتُهُ فَاِذَا اَحْبَبْتُهُ کُنْتُ سَمْعَهُ الَّذِیْ یَسْمَعُ بِهٖ وَبَصَرَهُ الَّذِیْ یُبْصِرُبِهٖ، وَیَدَهُ الَّتِیْ یَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِیْ یَمْشِیْ بِهَا.
(بخاری)

392. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alehi Wasal'la ma......vama taqarraba ilayya abdie bishai'in ahabba ilaiyya mimmaf taraztu alaihi, vama yazalu abdie yata qarrabu ilayya binnavafili hattaahba btuhu fa'iza ahbabtuhu kuntu sam'ah ullazie yasma'u bihi vabasarahullazie yubsiru bihi, vayadahullati yabtishu biha, varijlahullati yamshi biha.

392. The Prophet said that Allah, the Exalted, says, "The dearest to me of all those deeds by which My servant gets closer to Me, are those that I have made obligatory for him. And my servant constantly gets closer to Me through surper-erogatory devotional acts, until he becomes My beloved. I become his ear with which he hears, and I become his eye with which he sees, and I become his hand with which he holds (things), and I become his feet with which he walks".

—Bukhari

Exposition: The person who wants to get close to Allah, first of all makes a point to discharge his obligatory duties. But he does not stop there. Out of love for Allah, he, on his own, takes to supererogatory prayers, fasting and other acts of charity until he becomes beloved of Alllah. This means that Allah takes all his physical and mental faculties under His own protection and care and thus his eyes, ears, hands and feet and all other faculties are devoted to the service and pleasure of Allah and Satan has no share in them.

(۳۹۳) عَنْ اُمِّ سَلْمَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِسْتَیْقَظَ لَیْلَةً فَقَالَ سُبْحٰنَ

اللّٰهِ مَاذَا اُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ، مَاذَا اُنْزِلَ مِنَ الْخَزَائِنِ مَنْ يُّوْقِظُ صَوَاحِبَ الْحُجُرَاتِ، يَارُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ فِى الْاٰخِرَةِ.

(بخاری)

393. An Ummi Salmata annan nabiyya sallallahu Alaihi Wasal'lama istaiqaza lailatan faqaala subhanallahi maza unzilal lailata minalfitani, mazaa unzila minal khaza'eeni may'yuqizu savahibal hujurati, ya rubba kasiyatin fiddunya ariyatun filaakhirati.

393. ***Umm-e-Salmah*** **says that the Prophet got up one night and said, "Allah is free from all defects and shortcomings. How full of trials and temptations is this night, which should be guarded against? And how many treasures this night is full of, the treasures of Mercy, which should be collected? Who is to wake up these (ladies) living in seclusion. There are many people whose faults and blemishes are hidden in this world. In the Hereafter they will get exposed".** ***—Bukhari***

Exposition: This report tells us that the Prophet included his consorts also get up for ***Tahajjud*** **(late night) prayer, telling them that they should make it a point to collect the treasures of the Mercy of Allah. They had the unique honour of being the consorts of the Prophet and from this aspect they had a dignified position. But if they did not strive in the way of Allah, their close relationship with the Prophet would be of no avail. It is the deeds that elevate anybody in the sight of Allah.**

(٣٩٤) عَنْ عَلِيٍّ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَرَقَهٗ وَفَاطِمَةَ لَيْلًا فَقَالَ اَلَا تُصَلِّيَانِ؟

(بخاری، مسلم)

394. An Aliyyin annan nabiyya sallallahu Alaihi Wasallama taraqahu vafa timata lailan faqaala alaa tusalliyani?

394. ***'Ali*** **says that...... "The Prophet came to our house one night at the time of** ***Tahajjud*** **prayer and said to me and Fatima, 'Do both of you not offer** ***Tahajjud*** **prayer"?**

—Bukhari, Muslim, Ali

Exposition: Like the immediately preceding report, this too tells us that those in authority and responsible for the

spritual welfare of their wards should induce them to offer *Tahajjud* prayer.

(۳۹۵) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ قَالَ، قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَاللّٰهِ لَاتَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.

(بخاری، مسلم)

395. An Abdillahibni Amribnil Aasi qaala, qaala lie Rasulullahi Sallallahu Alaihi Wasal'lama ya abdallahi la takun misla fulanin kaana yaqaumu minallaili fataraka qiyamal laili.

395. *Abdullah* son of '*Amr bin al 'As* says that the Apostle of Allah said to me, "O Abdullah! Do not behave like such and such person who used to offer *Tahajjud* and then gave it up".

—Bukhari, Muslim

(۳۹۶) عَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَائِشَةَ اَیُّ الْعَمَلِ كَانَ اَحَبَّ اِلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ الدَّائِمُ قُلْتُ فَاَیَّ حِيْنٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ؟ قَالَتْ كَانَ يَقُوْمُ اِذَا سَمِعَ الصَّارِخَ.

(بخاری، مسلم)

396. An Masrooqin qaala sa'altu Ayeshata ayyul amali kaana ahabba ilaa rasu'lillahi sallallahu Alaihi Wasal'lama qaalat adda'imu qultu fa'yya heenin kaana yaqoomu minallaili? qaalat kaana yaqoomu iza sami'as sarikha.

396. *Masrooq Tabi'i* (succeeding the companions, not having met the Prophet) says, "I asked Ayeshah what kind of devotional act the Prophet liked most"? She said, "That which was persisted with, without break". I asked her, "When did he get up at night (for *Tahajjud* prayer)". 'Ayeshah replied, "He used to get up at the time when the cock crows (meaning the last portions of the night)".

Bukhari, Muslim, Masrooq

(۳۹۷) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰی كُلَّ لَيْلَةٍ اِلَی السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقٰی ثُلُثُ اللَّيْلِ الْاٰخِرُ فَيَقُوْلُ مَنْ يَدْعُوْنِیْ فَاَسْتَجِيْبَ لَهٗ مَنْ يَسْئَلُنِیْ فَاُعْطِيَهٗ مَنْ يَسْتَغْفِرُنِیْ فَاَغْفِرَلَهٗ.

(بخاری، مسلم۔ابو ہریرہؓ)

397. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama yanzilu rabbuna tabaraka vata'alaa kulla lailatin ilas'sama'id dunya heena yabqaa sulusullailil aakhiru fayaqoolu mayyad'ooni fastajiba lahu mayyas'alooni fa'utiyahu mayyas'taghfiruni fa'aghfira lahu.

397. The Apostle of Allah said, "When one third of the night is left Allah comes to this (visible) heaven (vault of the sky overhanging the earth) and calls His servants saying, "Who is there to call Me that I may rush to his aid? Who is there to beg of Me that I may give him? Who is there to ask Me for remission of his sins that I may forgive him"?

—Bukhari, Muslim, Abu Hurairah

5. INFAQ (SPENDING IN THE WAY OF ALLAH)

(٣٩٨)عَنْ ثَوْبَانَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ دِيْنَارٍ يُنْفِقُهُ الرَّجُلُ دِيْنَارٌ يُنْفِقُهُ عَلٰى عِيَالِهٖ، وَدِيْنَارٌ يُنْفِقُهُ عَلٰى دَابَّتِهٖ فِىْ سَبِيْلِ اللّٰهِ، وَدِيْنَارٌ يُنْفِقُهُ عَلٰى اَصْحٰبِهٖ فِىْ سَبِيْلِ اللّٰهِ.
(مسلم)

398. An Saubana qaala, qaala Rasu'lullahi Sallallahu Alaihi Wasallama afzalu dinarin yunfiquhur rajulu deenarun yunfiquhu alaa iyalihi, vadeenarun yunfiquhu alaa dabbatihi fie sabilillahi, vadeenarun yunfiquhu alaa as'ha-abihi fie sabielillahi.

398. The Apostle of Allah said, "The Deenar that a person spends on his wife and children is excellent. And that Deenar too which he spends on the purchase of a mount for striving in the way of Allah *(Jehad)*. And excllent is that Deenar also which he spends on his companions engaged in Jehad in the way of Allah".

—Muslim, Sauban

(٣٩٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ، جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَىُّ الصَّدَقَةِ اَعْظَمُ اَجْرًا؟ فَقَالَ اَنْ تَصَدَّقَ وَاَنْتَ صَحِيْحٌ تَخْشَى الْفَقْرَ وَ تَاْمُلُ الْغِنٰى، وَلَاتُمْهِلْ حَتّٰى اِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَ وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ.
(بخاری مسلم)

399. An Abie Hurairata qaala, ja'a rajulun ilan'nabiyyi Sallallahu Alehi Wasal'lama faqaala ya Rasulallahi ayyus sadaqati azamu ajran? faqaala an tasaddaqa va'anta sahi'hun takhshal faqra vatamulul ghinaa, vala tumhil hatta iza balaghatil hulqooma qulta lifulanin kaza valifulanin kaza, vaqad kaana lifulanin.

399. A person came to the Prophet and asked him, "Which *Sadaqah* (Charity) is superior from the point of view of reward"? He said, "That *Sadaqah* is execellent which you give away when you are healthy, fit in body and afraid of indigence and expecting also to earn more of the worldly goods. Under such conditions giving away in charity is most excellent. And you should not wait for it (spending in charity) until death-rattle, saying, "So much for so and so and that much for such others. What use is your intervention? Now it (of a surety) has become the property of so and so".

—Bukhari, Muslim, Abu Hurairah

(۴۰۰) عَنْ اَبِیْ هُرَیْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مَامِنْ یَوْمٍ یُّصبِحُ الْعَبْدُ فِیْهِ اِلَّا مَلَکَانِ یَنْزِلَانِ فَیَقُوْلُ اَحَدُ هُمَا اَللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا، وَیَقُوْلُ الْاٰخَرُ اَللّٰهُمَّ اَعْطِ مُمْسِکًا تَلَفًا.

(بخاری مسلم)

400. An Abie Hurairata annan nabiy'ya Sallallahu Alaihi Wasal'lama qaala ma min yaumin yusbihul abdu fiehi illa malakani yanzilani fayaqoolu ahaduhuma allahumma a'ti munfiqan khalafan, vayaqoolul aakharu allahumma a'ti mumsikan talfan.

400. Abu Huraira reports that the Prophet said, "Not a day passes but Allah's angels descend heaven; one of them prays for the generous servant of Allah saying, "O Allah! Give an excellent reward to one who spends (in Thy way), and the other angel curses the niggardly miser saying. O Allah! Bring nothing but destruction to the stingy".

—Bukhari, Muslim, Abu Hurairah

(۴۰۱) عَنْ اَبِیْ اُمَامَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَاابْنَ اٰدَمَ اِنَّکَ اَنْ تَبْذُلَ الْفَضْلَ خَیْرٌ لَّکَ، وَاَنْ تُمْسِکَهٗ شَرٌّ لَّکَ وَلَاتُلَامُ عَلٰی کَفَافٍ وَابْدَأْ بِمَنْ تَعُوْلُ.

(ترمذی)

401. An Abie Umamata qaala, qaala Rasulul lahi Sallallahu

Alaihi Wasal'lama yabna aadama innaka an tabzulal fazla khairul laka, va'an tumsikahu sharrul laka vala tulamu alaa kafafin va'abda'a biman ta'oolu.

401. The Prophet said, "O son of Adam! If you spend the surplus of your wealth on the needy and indigent servants of Allah and promotion of the cause of the Faith, it will be better for you. And if you do not spend it on the needy it will prove an evil for you in the end. If you do not have surplus wealth but only just enough to meet your bare needs and you do not spend out of it, Allah will not reprove you for it. And begin your *Sadaqah* (charity) from those you support".

—Tirmizi

(۴۰۲) عَنْ اَبِیْ هُرِیْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰی اَنْفِقْ اُنْفِقْ عَلَیْکَ.

(بخاری، مسلم)

402. An Abie Hurirata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa anfiq unfiq alaika.

402. The Prophet said that Allah says, "If thou spendeth on My indigent servants and on the promotion of the casue of Faith, I will spend on thee".

—Bukhari, Muslim

Exposition: I will spend on thee" is meaningful, both from the points of view of Here and Hereafter. The person who spends from his earnings on the needy servants of Allah and in striving for the cause of the Faith is not wasted, but he will be recompensed here (in the life on earth) and in the next also after his death. He will be blessed with growth and addition to his means in the world. And what will be his share in the Hereafter will be beyond his wildest dreams".

(۴۰۳) عَنْ اَبِیْ ذَرٍّ قَالَ انْتَهَیْتُ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِیْ ظِلِّ الْکَعْبَةِ، فَلَمَّا رَاٰنِیْ قَالَ هُمُ الْاَخْسَرُوْنَ، فَقُلْتُ فِدَاکَ اَبِیْ وَاُمِّیْ مَنْ هُمْ؟ قَالَ هُمُ الْاَکْثَرُوْنَ اَمْوَالًا اِلَّا مَنْ قَالَ هٰکَذَا وَهٰکَذَا وَهٰکَذَا مِنْ م بَیْنِ یَدَیْهِ وَمِنْ خَلْفِهٖ وَعَنْ شِمَالِهٖ وَقَلِیْلٌ مَّا هُمْ.

(بخاری مسلم)

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403. An Abie Zarrin qaalan tahaitu ilan nabiyyi Sallallahu Alaihi Wasal'lama vahuwa jalisun fie zillil ka'bati, falamma rani qaala humul akhsaroona, faqultu fidaka abie va'ummi man hum? qaala humul aksaroona amwalan illa man qaala haakaza vahaakaza vahakaza mim baini yadaihi vamin khalfihi va'an shimalihi vaqeelum mahum.

403. ***Abu Zarr Ghifari*** **says, "I came to the Prophet. He was sitting in the shade of** ***Ka'abah.*** **When he looked at me he said, "Those men have been ruined". I said to him, "My parents be sacrificed to you, who are those people that have been ruined". He said, "They who do not spend inspite of wealth, have been ruined. Successful is only he who spends freely on those before him, behind him and to his left. And such freely spending men are but few".**

—Bukhari, Muslim

6. REMEMBRANCE & SUPPLICATION

(٤٠٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰی یَقُوْلُ اَنَا مَعَ عَبْدِیْ اِذَا ذَکَرَنِیْ وَتَحَرَّکَتْ بِیْ شَفَتَاهُ.

(بخاری)

404. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama innal laha ta'alaa yaqoolu ana ma'a abdie iza zakar anie vataharrakta bie shafatahu.

404. The Prophet said, "Allah says, "that when My servant remembers Me and when both of his lips move in this remembrance, I am with him at that time".

—Bukhari

Exposition: To the with him means that Allah takes him under His Protection, Keeps him away from evil and disobedience. The tradition also informs us that remembrance of Allah in one's heart is not enough. The lips and tongue should also come into play. It need not be loud enough to be audible to others, but he himself should be able to hear and understand them. The same has been said about recitation of the Quran. Just visual survey is not enough. The tongue and lips should participate in it giving sweetness to the words with their proper articulation and one's own voice in as much as one is gifted in this behalf.

(٤٠٥) عَنْ اَبِیْ مُوْسٰی قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَثَلُ الَّذِیْ یَذْکُرُ رَبَّہٗ وَالَّذِیْ لَا یَذْکُرُ مَثَلُ الْحَیِّ وَالْمَیِّتِ۔
(بخاری مسلم)

405. An Abie Musa qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama masalullazie yazkuru rab'bahu vallazie la yazkuru masalul hayyi valmayyiti.

405. Abu Musa reports that the Prophet said, "The example of the person who remembers Allah is that of a living one (with all the activities of life). And the example of one who does not remember Allah is that of a corps".

—Bukhari Muslim

Exposition: Remembrance of Allah enlivens the heart, and neglignece in this behalf brings death to it. the life of the human body depends on nutrition. In the absence of that it dies and decays. And the soul inside the body is nourished by remembrance of Allah. If it remains deprived of this nourishment, death sets in, no matter how strong the shell enclosing it (the body) is.

(٤٠٦) عَنْ سَعْدِبْنِ اَبِیْ وَقَّاصٍ قَالَ، جَاءَ اَعْرَابِیٌّ اِلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وسَلَّمَ، فَقَالَ عَلِّمْنِیْ کَلَامًا اَقُوْلُہٗ قَالَ قُلْ لَا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَاشَرِیْکَ لَہٗ، اَللّٰہُ اَکْبَرُ کَبِیْرًا وَالْحَمْدُ لِلّٰہِ کَثِیْرًا وَّسُبْحٰنَ اللّٰہِ رَبِّ الْعٰلَمِیْنَ، لَا حَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ الْعَزِیْزِ الْحَکِیْمِ، فَقَالَ ھٰؤُلَاءِ لِرَبِّیْ فَمَالِیْ؟ فَقَالَ قُلْ اَللّٰھُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَاھْدِنِیْ وَارْزُقْنِیْ۔
(مسلم)

406. An Sa'adibni Abie Vaqqasin qaala, ja'a a'rabiyyun ilaa Rasulillahi Sallallahu Alaihi wasal'lama,faqaala allimnie kalaman aqooluhu, qaala qul la ilaaha illallahu vahdahu la sharika lahu. allahu akbaru kabeeran valhamdu lillahi kaseeran vasubhaanal lahi rabbila'alameen, la haula vala quwwata illa billahil aziezil hakeem, faqaala haa'ulaai lirabbi famalie? faqaala qul allahummagh firli varhamni va'ahdini va'arzuqnie.

406. *Sa'd bin Abi Waqqas* says' "A beduin (tribes) Arab came to the Prophet and said to him, "Teach me words with which I

may remember my Lord". The Prophet said, *"Say La-Ilaha Illallah......"*. There is no being other than Allah who can be loved, obeyed and worshipped. He is One and Only. He has no partner in divinity. Allah is the Greatest. And all praise and gratitude are due to Him alone. Allah is free from every fault and shortcoming, He is the Lord and Cherisher of one and all. The servant (of Allah) has neither plan nor power (of his own). Planning and power come to man from Allah alone who commands sole authority, using it with supreme wisdom, knowledge and justice". That rustic said, "All that is about Allah. What is for me? What am I to say"? The Prophet said, *"Allahu-mma "*. "Allah! Forgive my sins. Have Mercy on me. Guide me to the Right Path and give me my sustenance".

—Muslim, Sa'd, bin Abi Vaqqas

(٤٠٧) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْاِسْتِغْفَارِ اَنْ تَقُوْلَ اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ، وَاَنَا عَبْدُکَ وَاَنَا عَلٰی عَهْدِکَ وَوَعْدِکَ مَا اسْتَطَعْتُ اَعُوْذُبِکَ مِنْ شَرِّ مَا صَنَعْتُ، اَبُوْءُ لَکَ بِنِعْمَتِکَ عَلَیَّ، وَاَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ فَاِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.
(بخاری)

407. An Shad'dadibni Ausin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama sayyidul istighfari un taqoola allahumma anta rabbi la ilaaha illa anta khalaqtani, va'ana abduka va'ana alaa ahdika vava' dika mas'tata'tu a'oozubika min sharri ma sana'tu, aboo'u laka bini'matika alayya, va'aboo'u bzambie faghfirlie fa'innahu la yaghfir uz'zunooba illa anta.

407. Shaddad bin Aus reports that the Apostle of Allah said, "The best *Istighfar* (supplication for remission of sins) is this: "O Allah! Thou art my Lord and Cherisher. There is no deity (worthy of obedience and worship) other than Thee. Thou created me. I am Thy servant. I shall abide by my covenant with Thee as best I can. The sins I have committed I seek refuge in Thee from their evil consequences. I acknowledge all Thy beneficences, and I confess that I have sinned. So O my Lord and Cherisher! Forgive my sins. Who else can forgive them".

g—Bukhari

(٤٠٨)عَنْ اَبِیْ هُرَیْرَةَ...... ثُمَّ یَقُوْلُ بِاسْمِکَ رَبِّیْ وَضَعْتُ جَنْبِیْ وَبِکَ اَرْفَعُهٗ، اِنْ

اَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِيْنَ.

(بخاری)

408. An Abie Hurirata...... summa yaqoolu bi'smika rabbi vaza'tu jambie vabika arfa'uhu, in amsakta nafsie fa'arhamha va'in arsaltaha fakhfazha bima tahfazu bihi ibadakas saaliheena.

408. ***Abu Hurairah*** **reports (that when the Prophet went to bed at night) he placed his right hand below his cheek-always sleeping on the right side to begin with) and said, "O my Lord and Cherisher! I placed my side on the bed with Thy name and it will be lifted. If Thou taketh to Thyself my soul (to night in my sleep), have Mercy on it. And if Thou granteth further respite to me, protect me as Thou protecteth Thy obedient servants".**

—Bukhari

(۴۰۹) عَنْ اَبِيْ بَكْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَكْرُوْبِ، اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَاَصْلِحْ لِيْ شَانِيْ كُلَّهٗ، لَآ اِلٰهَ اِلَّآ اَنْتَ.

(ابوداؤد)

409. An Abie Bakrata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama da'watulmakroobi, allahumma rahmataka arjoo fala takilnie ilaa nafsie tarfata ainin, va'aslih lie sha'nee kullahu, la ilaaha illa anta.

409. Abu Bakra reports that the Apostle of Allah said, "The distressed and the grieved person should pray thus. *"Allahumma......"*. "O Allah! I eagerly look to Thy Mercy. Do not for a moment make me over to myself. (Keeep me under Thy Own protection)". And set right all my affairs and circumstances for me. There is no deity save Thee".

—Abu Da'ood, Abu, Bakra

Exposition: So long as a person remains under divine protection his own psyche or self cannot come to have a hold over him and it is not possible for it to prompt him to sin. But as soon as the servant deprives himself of Allah's protection his psyche exerts itself and drives him head long on the road to ruin. That is why a believer prays to Him, "O Allah! Do not

forsake me (leaving me to myself even for a moment) or I will be ruined. And make my life upright in its entirety, setting right whatever is topsyturvy in it".

(۴۱۰)عَنْ اَنَسٍ كَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.
(بخاری، مسلم)

410. An Anasin kaanan nabiyyu Sallallahu Alaihi Wasal'lama yaqoolu allahumma innie a'oozubika minal hammi valhuzni valajzi valkasli vazala'iddaini vaghalabatir rijali.

410. *Anas* reports that the Prophet used to pray like this: "Allahumma......". "O my Allah! I humbly surrender myself to Thee for Thy protection from distress, grief, helplessness, inaction and indolence, the burden of indebtedness and dominance of people".

—Bukhari, Muslim, Anas

Exposition: To give oneself over to Allah for His protection means that the servants is fully conscious of his own infirmity and helplessness. So he seeks refuge in his Lord Who is Almighty and free from all these shortcomings (human fragilities).

The impending peril casues distressed and worry *(Hamm)*, and when it has touched him, it gives him grief *(Huzn)*. Helplessness is one's inability to accomplish something it also means dulness (or dull-wittedness) and lake of planning. For example, man in his simplicity thinks that he will be able to do a certain simple job during the night. But the night passes away without his accomplishing it. Then he puts it off for the morow and so on until he has lost the opportunity that had come his way to do it.

The outcom of the supplication is that the believer says to his Lord and Cherisher to Protect him from impending dangers and the worry caused by them. And in the face of trouble to give him power of enduring it and putting up with it patiently. "Give me the courage and patience to take losses in the stride. And in the

pursuit of the Right Path let me not become careless and lazy. And do not allow such a heavy Load of debts on me which I may not be able to redeem. And finally I beseech Thee not to let me be overcome by the evil doers and tyrants".

(۴۱۱) اَللّٰهُمَّ اٰتِ نَفْسِیْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَیْرُ مَنْ زَكّٰهَا، اَنْتَ وَلِیُّهَا وَمَوْلَاهَا، اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَّا یَنْفَعُ، وَمِنْ قَلْبٍ لَّا یَخْشَعُ، وَمِنْ نَفْسٍ لَّا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَّا یُسْتَجَابُ لَهَا.

(مسلم زید بن ارقم)

411. Allahumma aati nafsie taqwaaha vazakkiha anta khairu man zakkaaha, anta valiyyuha vamaulaha, allahumma innie a'oozubika min ilmilla yanfa'u, vamin qalbilla yakhsha'u, vamin nafsilla tashba'u, vamin da'watilla yustajabu laha.

411. The Prophet used to pray thus: Allahumma...... O my Allah! Make my psyche such as will refrain from disobedience to Thee and fear Thy punishment. Cleanse it of its evil traits. Thou art the best of all those who can cleanse it. Thou art its Guardian and Master. O my Allah! I seek refuge in Thee from knowledge that benefits not and from the heart that does not bow down to Thee and the psyche that remains unsatisfied and a prayer that is not likely to be accepted".

—Muslim, Zaid bin Arqam

Expostion: Beneficial knowledge is that which instills fear of Allah in man, prompts him to action and makes him deserving of Allah's Mercy in this life and the Hereafter.

The unsatisfiable psyche is that which is not content however much it may get. The lust increases constantly. And non-acceptance of prayer may be due to so many causes, the most outstanding being prohibited earnings as explained earlier under 'Permitted Livelihood' in the chapter on DEALINGS.

(۴۱۲) كَانَ مِنْ دُعَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفَجْأَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ.

(مسلم، عبداللہ بن عمرؓ)

412. Kaana min dua'i Rasulullahi Sallallahu Alaihi

Wasallama allahumma innie a'oozubika min zawali nimatika vatahaww uli afiyatika vafaj'aati niqmatika vajamee'i sakhatika.

412. The Prophet used to pray thus, "Allahumma...". "O my Allah! I seek refuge in Thee from it that the bounty Thou hath bestowed upon me may be taken away from me (due to my evil deeds), and the security that I enjoy, I may be deprived of it. And also that a visitation from Thee may come down upon us. Thy punishment may visit me and that Thou mayst be wroth with me. I seek refuge in Thee from all these".

—*Muslim, Abdullah Ibn 'Umar*

Exposition: Security here means sound condition of belief and Faith. Physical well-being also comes under security (from illness and other mishaps).

(۴۱۳)عَنْ اَبِیْ مَالِکِ نِ الْاَشْجَعِیِّ عَنْ اَبِیْهِ قَالَ کَانَ الرَّجُلُ اِذَا اَسْلَمَ عَلَّمَهُ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ الصَّلٰوةَ ثُمَّ اَمَرَهُ اَنْ یَّدْعُوْبِهٰٓؤُلَاءِ الْکَلِمَاتِ اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَاهْدِنِیْ وَعَافِنِیْ وَارْزُقْنِیْ.

(مسلم)

413. An Abie Maliki nilashja'iyyi an abiehi qaala kaanar rajulu iza aslama allamah un nabiyyu Sallallahu Alaihi Wasal'lamas salaata summa amarahu ayyad'oo bihaa' ulaa'il kalimati allahummagh firlie varhamnie va'ahdinie va'afini varzuqnie.

413. *Abu Malik* reports from his father that he (father) said, "Whenever any person entered the fold of Islam, the Prophet would teach him *Salat* (prayer) and then say to him to pray like this: "Allahumma......". "O my Allah! Forgive my sins, Have mercy on me, Guide me to the Right Path and Give me security and sustenance".

—*Muslim*

(۴۱۴) عَنْ مُعَاذٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَخَذَ بِیَدِهٖ وَقَالَ یَامُعَاذُ وَاللّٰهِ اِنِّیْ لَاُحِبُّکَ، ثُمَّ قَالَ اُوْصِیْکَ یَامُعَاذُلَا تَدَعَنَّ فِیْ دُبُرِ کُلِّ صَلٰوةٍ تَقُوْلُ "اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِکْرِکَ وَشُکْرِکَ وَحُسْنِ عِبَادَتِکَ".

(ریاض الصالحین، ابوداؤد، نسائی)

414. An Mu'azin anna Rasulallahi Sallalla hu Alaihi Wasal'lama akhaza biyadihi vaqaala ya Mu'azu vallahi inni la'uhibbuka, summa qaala ooseeka ya mu'azula tada anna fie duburi kulli salaatin taqoolu "alla humma a'inni alaa zikrika vashukrika vahusni ibadatik.

414. *Mu'az bin Jabal* reports that the Prophet hold caught of my hand and said, "O Mu'az! I love you". Then he said, "I command you to pray like this after every obligatory prayer and never miss it: *"Allahumma......"*. "O my Allah! I seek Thy aid in Thy remembrance, gratitude to Thee, and in the matter of excellence of devotional acts".

—Riyaz-us-Swalihin, Abu Da'ood, Nasai

Exposition: Remembrance of Allah is the nourishment of the soul which keeps it alive, and without which it dies. Gratitude to Allah induces man to good deeds seeking the good pleasure of Allah. These three together, if kept in mind and persisted with, there are remote chances of a man straying from the Right Path and displeasing Allah. But man is weak and he is fully conscious of his human fragilty. So he seeks aid from Allah here too, without which difficulties always arise.

(۴۱۵) اِنَّ رَسُوْ لَ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِىْ دُبُرِ كُلِّ صَلوٰةٍ مَّكْتُوْبَةٍ اِذَا سَلَّمَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ. اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِىَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ.

(بخاری)

415. Inna Rasulallahi Sallallahu Alaihi Wasal'lama kaana yaqoolu fie duburi kulli salaatim maktoobatin iza sallama la ilaaha illallahu vahdahu la shareeka lahu lahul mulku valahul hamdu vahuwa alaa kulli shai'in qadeer. allahumma la mani'a lima a'taita vala mu'tiya lima mana'ta, vala yanfa'u zal jaddi minkal jaddu.

415. The Prophet used to supplicate like this after every obligatory prayer", *La-Ilaha Illallah......"*. "There is no one worthy of worship and obedience save Allah. He is the One and Only. He has no partners in authority. Absolute authority is in His hand. And He alone is worthy of praise and gratitude. He has

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sway over evertyghings. O Allah! Whatever Thou Intends to give to any one nobody has the power to stop it. And whom Thou decides to deprive there is no power that can give it to him. And against Thee the power of no holder of power and authority can be of avail".

—*Bukhari*

7. FROM THE LIVES OF THE PROPHET & HIS COMPANIONS

(1) Devotional Acts

(۴۱۶) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنْتُ اُصَلِّیْ مَعَ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَکَانَتْ صَلٰوتُهٗ قَصْدًا وَّخُطْبَتُهٗ قَصْدًا. (مسلم)

416. An Jabiribni Samurata qaala kuntu usalli ma'an nabiyyi Sallallahu Alaihi Wasal'lama fakaanat salaatuhu qasdav vakhutbatuhu qasdan.

416. ***Jabir bin Samarah*** **reports that he used to pray with the Prophet. His prayer was moderate, and so was his harangue, neither too lengthy nor too brief.**

—*Muslim*

(۴۱۷) قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنِّیْ لَا قُوْمُ اِلَی الصَّلٰوةِ وَاُرِیْدُ اَنْ اُطَوِّلَ فِیْهَا فَاَسْمَعُ بُکَاءَ الصَّبِیِّ فَاَتَجَوَّزُ فِیْ صَلٰوتِیْ کَرَاهِیَةَ اَنْ اَشُقَّ عَلٰی اُمِّهٖ. (بخاری، ابوقتادہؓ)

417. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inni la aqaumu ilas'salaati va'ureedu un utawwila fieha fa'asma'u buka'as sabiyyi fa'atajawwazu fie salaatie karahiyata un ashaqqu alaa ummihi.

417. The Prophet said, "I come for prayer and want to make it fairly lengthy. But then I hear the cry of a child and shorten my prayer. For, I do not like to cause pain to the child's mother by lengthening my prayer".

—*Bukhari, Abu Qatadah*

Exposition: During the Prophet's period, women used to come to the mosque and offered prayers with the congregation. Among them were mothers who came with their very young babies. They could not leave them behind since there were no baby-sitting arrangements in those days. It is such women and children that have come for mention in this report. There is also a lesson for the *Imams* (those leading the congregation) who are totally oblivious of the needs of their followers (in the congregation) and lengthen their prayers.

(۴۱۸) عَنْ زِيَادٍ قَالَ سَمِعْتُ الْمُغِيْرَةَ رِضِيَ اللّٰهُ عَنهُ يَقُوْلُ اِنْ كَانَ النَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ لَيَقُوْمُ لِيُصَلِّيَ حَتّٰى تَرِمَ قَدَمَاهُ اَوْسَاقَاهُ فَيُقَالُ لَهُ، فَيَقُوْلُ اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا.

(بخاری، زیاد)

418. An Ziyadin qaala samie'tul mughirata raziallahu anhu yaqoolu in kaanan nabiyyu salla alaihi wasal'lama layaqoomu liyusalliya hatta tarima qada mahu ausaqahu fayuqaalu lahu, fayaqoolu afala akoonu abdan shakoora.

418. *Ziyad* reports that he heard *Mugheerah* (R) saying that the Prophet stood for *Tahajjud* (late night) prayer until his feet became oedematous (swollen). To this the people would say to him, "Why do you take so much trouble? (When all your present and future sins have been forgiven). He would reply, "Shall I not be a thankful servant of Allah"?

—*Bukhari, Ziyad*

(2) Mode Of Teaching

(۴۱۹) عَنْ عَائِشَةَ قَالَتْ، كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَرَهُمْ مِنَ الْاَعْمَالِ بِمَا يُطِيْقُوْنَ.

(بخاری)

419. An Ayeshata qaalat, kaana Rasulul lahi Sallallahu Alaihi Wasal'lama iza amarahum minal a'amali bima yutiqoo na.

419. 'Ayesha says that Prophet commanded people to do only those things they could (easily) do and which were within their power.

—*Bukhari*

(۴۲۰) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَا اَنَا اُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِّنَ الْقَوْمِ، فَقُلْتُ يَرْحَمُكَ اللّٰهُ فَرَمَانِي الْقَوْمُ بِاَبْصَارِهِمْ، فَقُلْتُ وَاثُكْلَ اُمِّيَاهُ مَاشَاْنُكُمْ تَنْظُرُوْنَ اِلَيَّ؟ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُوْنَنِيْ لٰكِنِّيْ سَكَتُّ. فَلَمَّا صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَبِاَبِيْ هُوَ وَاُمِّيْ وَمَا رَاَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ اَحْسَنَ تَعْلِيْمًا مِّنْهُ، مَا كَهَرَنِيْ وَلَا ضَرَبَنِيْ وَلَا شَتَمَنِيْ، قَالَ اِنَّ هٰذِهِ الصَّلٰوةَ لَا يَصْلُحُ فِيْهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ، اِنَّمَا هِيَ التَّسْبِيْحُ وَالتَّكْبِيْرُ وَقِرَاءَةُ الْقُرْاٰنِ.

(مسلم)

420. An Mu'aviyatab nil hakamis sulamiyyi qaala baina ana usalli ma'a Rasulillahi salla llahu alaihi wasal'lama iza atasa rajulum minal qaumi, faqultu yarhamukal lahu faramanil qaumu bi'absarihim, faqultu vasukla ummiyahu masha'nukum tanzuroo na ilayya? falamma ra'aituhum yusammitunani lakinnie sakattu falmma sallaa Rasulu llahi Sallallahu Alaihi Wasal'lama fabi'abie huwa va'ummi ma'ra'aitu mualliman qablahu vala ba'dahu ahsana ta'leemam minhu, ma kaharani vala zarabani vala shatamani, qaala inna haazinis salaata la yasluhu fieha shai'um min kalaminnasi, innama hiyattasbiehu vattakbieru vaqira'atul qur'ani.

420. ***Mu'awiyah bin Hakam Sulami*** **says "I was praying with the Prophet (in congregation) when somebody sneezed and I responded to him with the words Yarhamukumallah or "May Allah have mercy on you". People looked at me in surprise. I said to them, "May you live long! Why do you look at me like that"? At this they pointed out to me (through sign language) to keep quiet, and I help my tongue. When the prayer came to a close the Prophet—my parents be sacrificed to him, I never saw a better teacher than the Prophet, neither before him nor after him— he neither rebuked me nor beat me, nor reviled me. He said only this: "This is prayer talking is prohibited in prayer. Prayer is glorification of Allah and recitation of the Qur'an".**

—*Muslim*

(۴۲۱) بَالَ اَعْرَابِيٌّ فِي الْمَسْجِدِ فَقَامَ النَّاسُ اِلَيْهِ لِيَقَعُوْا فِيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعُوْهُ وَاَرِيْقُوْا عَلٰى بَوْلِهِ سَجْلًا مِّنْ مَّاءٍ اَوْ ذَنُوْبًا مِّنْ

مَّــاءٍ فَــاِنَّــمَــا بُــعِثْتُــمْ مُيَسِّــرِيْــنَ وَلَــمْ تُبْــعَثُــوْا مُــعَسِّــرِيْــنَ.

(بخاری۔ابو ہریرہؓ)

421. Baala a'rabiyyun filmasjidi faqa man nasu ilaihi layaqa'u fiehi, faqaalan nabiyyu Sallallahu Alaihi Wasal'lama da'uhu va'ariqu alaa bauli hi sajlam mim ma'in auzanubam mim ma'in, fa'innama bu'istum muyassiri ena valam tub'asu mu'assiriena.

421. A beduin (tribal) Arab urinated in the mosque. People rushed to give him good thrashing. The Prophet said, "Let him alone. Throw a bucket of water to flush out urine. You have been raised to draw people to the Faith and make it easy for them, and not to make their coming to it difficult by your indiscreet (harsh) behaviour".

—Bukhari, Abu Hurairah (R)

Exposition: The Prophet, while sending *Abu Moosa* (R) and *Mua'z* (R) to yemen had instructed them saying, "Present the Faith to the people there beautifully so that they find it easy. Do not adopt a mode of teaching which may make it difficult for them. Try to be gentle and get familiar with them. Do not frighten them or make yourselves and your Faith repugnant to them".

(۴۲۲)عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ، اَتَيْنَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُّتَقَارِبُوْنَ، فَاَقَمْنَا عِنْدَهُ عِشْرِيْنَ لَيْلَةً وَّكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِيْمًا رَفِيْقًا، فَظَنَّ اَنَّا قَدِاشْتَقْنَا اَهْلَنَا فَسَأَلَ عَمَّنْ تَرَكْنَا مِنْ اَهْلِنَا، فَاَخْبَرْنَاهُ، فَقَالَ ارْجِعُوْا اِلٰى اَهْلِيْكُمْ فَاَقِيْمُوْا فِيْهِمْ وَعَلِّمُوْهُمْ وَمُرُوْهُمْ وَصَلُّوْا صَلَاةَ كَذَا فِىْ حِيْنِ كَذَا وَصَلَاةَ كَذَافِىْ حِيْنَ كَذَا (وَفِىْ رِوَايَةٍ وَّصَلُّوْ كَمَا رَاَيْتُمُوْنِىْ اُصَلِّىْ) فَاِذَا حَضَرَتِ الصَّلٰوةُ فَلْيُؤَذِّنْ لَكُمْ اَحَدُكُمْ وَلْيَؤُمَّكُمْ اَكْبَرُكُمْ.

(بخاری،مسلم)

422. An Malikibnil Huwairisi qaala, atainan nabiyya Sallallahu Alaihi Wasal'lama vanahnu shababatum mutaqariboona, fa'aqamna indahu ishreena lailatav vakana Rasulul'lahi Sallallahu Alaihi Wasallama raheeman rafeeqan, fazanna anna qadishtaqna ahlana fasa'ala amman tarakna min ahlina, fa'akhbarnahu, faqaalar ji'u ilaa ahleekum fa'aqeemu fiehim va'allimuhum vamaroohum vasallu salata

kaza fie heeni kaza vasalaata kaza heeni kaza (vafie rivayativ vasallu kama ra'aitumunie usallie) fa'iza hazaratis salaatu falyu'azzin lakum ahadukum valya'u mmukum 'akbarukum.

422. *Malik bin Huwairith* said, "We, several coeval young men came to the Prophet to learn our Faith. We stayed for twenty days. The Prophet was very compassionate person and gentle in behaviour. He realized that we wanted to go back home. He asked us who were those people we had left behind. We told him and he said, "Go back to your wives and children and teach them what you have learnt here. Teach them good things: offer such and such prayer at such and such time and such and such prayer at such and such time". (in another report it has also been said, "And say your prayers as you have seen me praying) and when the (sheduled) time for prayer comes, one of you should give a call for prayer and one who is superior to others in knowledge and character should lead the prayer".

—Bukhari, Muslim

(3) AFFECTION FOR MANKIND

(٤٢٣) عَنْ جَرِيْرِبْنِ عَبْدِ اللّٰهِ قَالَ، كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ قَوْمٌ عُرَاةٌ مُجْتَابِي النِّمَارِ اَوِ الْعَبَاءِ مُتَقَلِّدِي السُّيُوْفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَمَعَّرَ وَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَا رَاٰى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَاَمَرَ بِلَالًا فَاَذَّنَ وَآقَامَ فَصَلّٰى ثُمَّ خَطَبَ فَقَالَ يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ اِلٰى اٰخِرِ الْاٰيَةِ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا وَالْاٰيَةَ الْاُخْرٰى الَّتِيْ فِيْ اٰخِرِ الْحَشْرِ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّاقَدَّمَتْ لِغَدٍ، لِيَتَصَدَّقْ رَجُلٌ مِّنْ دِيْنَارِهٖ مِنْ دِرْهَمِهٖ مِنْ ثَوْبِهٖ مِنْ صَاعِ بُرِّهٖ، مِنْ صَاعِ تَمْرِهٖ حَتّٰى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَجَاءَ رَجُلٌ مِّنَ الْاَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهٗ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتّٰى رَاَيْتُ كَوْمَيْنِ طَعَامٍ وَّثِيَابٍ حَتّٰى رَاَيْتُ وَجْهَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَاَنَّهٗ مُذْهَبَةٌ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً حَسَنَةً فَلَهٗ اَجْرُهَا وَاَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهٗ مِنْ غَيْرِ اَنْ يُّنْقَصَ مِنْ اُجُوْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ

عَمِلَ بِهَا مِنْ م بَعْدِهٖ مِنْ غَيْرِ اَنْ يُّنْقَصَ مِنْ اَوْزَارِهِمْ شَيْءٌ.
(مسلم)

423. An Jariribni Abdillahi qaala, kunna fie sadrinnahari inda Rasulillahi Sallallahu Alaihi Wasal'lama faja'ahu qaumun uraatun mujtabin nimari avilaba'i mutaqallidis suyu fi aammatuhum mim muzara bal kulluhum mim muzara fatama'ara vajhu rasu'lillahi Sallallahu Alaihi Wasal'lama lima ra'ya bihim minal faqati, fadakhala summa kharaja, fa'amara bilalan fa'azzana va'aqama fasalla summa khataba faqaala ya'ayyuhan nasut taqoo rabbakumul lazie khalaqakum min nafsiun vahidatin ilaa aakhiril aayati, inna allaha kaana alaikum raqeeban val aayatal ukhral latie fie aakhiril hashri yaa'yyuhal laziena aamanut taqul laha valtanzur nafsum ma qaddamat lighadin, liyatasaddaq rajulum min deenarihi, min dirhamihi, min saubihi min saa'i burrihi, min saa'i tamrihi hatta qaala valau bishiqqi tamratin, faja'a rajulum minal ansari bisurratin kadat kaffuhu ta'jizu anha bal qad ajazat, summa tataba'an nasu hatta ra'aitu kaumeeni min ta'amiv vasiyabin hatta ra'aitu vajha rasulillahi Sallallahu Alaihi Wasal'lama yatahallalu kan'nahu muzhabatun, faqala rasulullahi Sallallahu Alaihi Wasal'lama man sanna filislami sunn atan hasanatan falahu ajruha va'ajru man amila biha ba'dahu min ghairi ayyun qasa min ujurihim shai'un, vaman sanna filislami sunnatan sayyi'atan kaana alaihi vizruha vavizru man amila biha mim ba'dihi min ghairi ayyunqasa min auzarihim shai'un.

423. ***Jareer bin Abdullah*** **says, "We were sitting with the Prophet in the morning when some people came to us. They were armed with swords and had coarse thick blankets on them, leaving the major part of their bodies naked. Most of them were tribesmen of Mudhar, rather all of them were Mudharites. Observing their indigence and straitened circumstances, the Prophet's face became pale with anguish (at human misery). Then he went into his house and came cut immediately. He ordered Bilal to give the call for prayer (by now it was time for** ***Zuhr*** **or early afternoon prayer). Bilal called people to prayer announced standing of congregation and the Prophet led the**

prayer. At the completion of the prayer, he harangued the gathering in which he recited the first verse of *Surah Nisa'* (Q. IV:1) and the first verse of the last *Ruku'* (paragraph?) of *Surah Hashr* (Q. LIX: 18) and then said, "People should offer *Sadaqah* (charity) in the way of Allah. They may give Deenars, Dirhems, clothes a sa' (about 2 kgs.) of wheat or dates, until he said, if somebody had only a split date to offer he should (not hesitate to) give it". After listening to this harangue of his, a person from *Ansar* came out with a purse in hand which he could with difficulty hold with one hand. And people started bringing their contributions of *Sadaqah* one after the other, until I saw there were two big heaps of food grains and clothes. At this generous response (of the Madinites) to his appeal, his (the Prophet's) face brightened as if it had been plated with gold. The Prophet said, "Whoever introduces a good practice in Islam he will be rewarded for it. And those who follow his example, he will get reward of their acts too, without, in any way, detracting from their rewards. And he who introduces some evil practice in Islam, he will be punished for this sin and also for the sins of those who follow his example, in that evil, without in any way diminishing the punishment of those of the followers".

—*Muslim*

Exposition: There are two basic teachings of Islam, *Tauheed* or unity of Allah and the other compassion and affection for the indigent and the needy servants of Allah. That was why the Prophet's face paled with anguish (at human distress) and brightened like glittering gold when provision was adequately made for their relief in the from of food, clothes and cash.

The Prophet recited the first verse of *Surah Nisa'* which runs like this: "O mankind! Be careful and try to save yourselves from the wrath of your Guardian Lord, Who created you from a single person, created of like nature, his mate, and from them twain scattered countless men and women;...... so be careful about saving yourselves from the wrath of your Cherisher and Creator, Allah, through Whom you demand your mutual (rights) and fulfil your obligations to them, for Allah ever watches over you". (Q.IV:1)

In this Quranic verse Allah has said two things: unity of Divinity and unity of mankind. The first demands that Allah alone is deserving of worship and obedience. This is unity of divinity is

its simplest form. And unity of mankind means that all men are the progeny of the same parents (Adam and Eve). So their mutual relations should be based on Mercy and affection. On seeing these people distressed by hunger and nakedness, in his appeal for generous offers of *Sadaqah,* his recital of this verse clearly indicates that not extending a helping hand to ameliorate the distress of the indigent and the needy of the society invites the wrath of Allah upon those in a position to do so. And the verse of *Surah Hashr* that he recited runs like this:

"O ye who believe! Fear Allah (and save yourselves from His wrath). And let every soul look to what (provision) he has sent forth for the morrow (Doomsday). Yea, fear Allah (His wrath) for Allah is well acquainted with (all) that ye do. (Q. LIX : 18). Reciting this verse the Prophet pointed out that the substance one spends on the needy becomes an asset for him in the life Hereafter. It is not wasted.

The person who had initiated the offer of *Sadaqah* (most generously, the Prophet praised him and told him that he would not only get reward for his own deed but also for the stimulus thus created for a good deed.

(۴۲۴)عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِی بَکْرِ نِ الصِّدِّیْقِ اَنَّ اَصْحٰبَ الصُّفَّةِ کَانُوْا اُنَاسًا فُقَرَاءَ، وَاَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مَرَّةً مَّنْ کَانَ عِنْدَهٗ طَعَامُ اثْنَیْنِ فَلْیَذْهَبْ بِثَالِثٍ، وَمَنْ کَانَ عِنْدَهٗ طَعَامُ اَرْبَعَةٍ فَلْیَذْهَبْ بِخَامِسٍ بِسَادِسٍ اَوْ کَمَا قَالَ ـ وَاَنَّ اَبَابَکْرٍ جَاءَ بِثَلَاثَةٍ وَّانْطَلَقَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِعَشْرَةٍ.
(بخاری مسلم)

424. An Abdirrahmaanibni Abie Bakri nis siddiqi anna ashabas suffati kaanu unasan fuqara'a, va'annan nabiyya Sallallahu Alaihi Wasal'lama qaala marratam man kaana indahu ta'amus naini falyazhab bisalisin, vaman kaana indahu ta'amu arba'atin falyazhab bikhamisin bisadisin au kama qaala. va'anna aba bakrin ja'a bisalasativ vantalaqan nabiyyu Sallallahu Alaihi Wasallama bi'ashratin.

424. *Abdu-Rahman, son of Abu Bakr Siddiq*, reports that *As'hab Suffa*[1] (Companions of the Platform) were very poor people (victims of chill penury). Once the Prophet said to his companions that those having food for two should take home with him a third person from them (the men of platform). And on

having food enough for four should take one or two persons. So my father, Abu Bakr, took home along with him three persons and the Prophet took charge of ten of them.

—*Bukhari, Muslim*

Exposition: The Prophet was the leader and guide of men. If he had not set that example of taking ten persons to feed, other common people could have hardly undertaken feeding of two, four six and eight persons. As a general rule and behaviour of human nature, if the leaders set examples of sacrifices, their followers would be induced to vie with one another in this field. And in case the leaders flinch and lag behind in his behalf, their followers will be the worse for miserly mentality thus created in them.

(۴۲۵)عَنْ اَنَسٍ قَالَ مَاسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ شَيْئًا اِلَّا اَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلٌ فَاَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ اِلٰى. قَوْمِهٖ، فَقَالَ يٰقَوْمِ اَسْلِمُوْ فَاِنَّ مُحَمَّدًا يُعْطِىْ عَطَاءَ مَنْ لَّا يَخْشَى الْفَقْرَ، وَاِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَايُرِيْدُ اِلَّا الدُّنْيَا فَمَا يَلْبَثُ اِلَّا يَسِيْرًا حَتّٰى يَكُوْنَ الْاِسْلَامُ اَحَبَّ اِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

(مسلم)

425. An Anasin qaala ma su'ila Rasulullahi Sallallahu Alaihi Wasal'lama alalislami shai' an illa a'tahu, valaqad, ja'ahu rajulun fa'atahu ghanamam baina jabalaini, faraja'a ilàa qaumihi, faqaala yaqaumi aslimu fa'inna Muhammadan yu'tie ata'a malla yakhshal faqra, va'in kaanar rajulu layuslimu ma yuriedu illaddunya fama yalbasu illa yaseeran hatta yakoonal islamu ahabba ilaihi minad'dunya vama alaiha.

425. *Anas* says that the Prophet gave people to bring them close to Islam. Whatever was demanded of him he never refused. Once when a person came to him, the Prophet gave him all the goats grazing in the valley between two hills. He went to his tribesmen and said to them, "O ye my people! Enter the fold of Islam, for Muhammad (Sallallahu Alaihi Wasal'lam) gives like a person who is not afraid of indigence and starvation. The reporter (Anas) says that a person accepted Islam for the sake of material benefit, but before long, through the education and training of the Prophet, Islamic teachings percolated deep into his soul and became dearer to him than all the world and whatever is in it.

—*Muslim*

4. IN THE WAY OF ESTABLISHMENT OF THE DIVINE ORDER

(۴۲۶) عَنْ ابْنِ مَسْعُودٍ قَالَ كَاَنِّيْ اَنْظُرُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْكِيْ نَبِيًّا مِّنَ الْاَنْبِيَاءِ صَلَوَاتُ اللّٰهِ وَسَلَامُهُ عَلَيْهِمْ ضَرَبَهُ قَوْمُهُ فَاَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَّجْهِهٖ وَيَقُوْلُ اَللّٰهُمَّ اغْفِرْ لِقَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ.

(بخاری، مسلم)

426. An'ibni Mas'oodin qaala ka'anni anzuru ilaa Rasu'lillahi Sallallahu Alaihi Wasal'lama yahkie nabiyyan minal anbiya'i salatullahi vasalamuhu alaihim zarabahu qaumuhu fa'admauhu vahuwa yamsahud dama aw'wajhihi vayaqoolu allahummaghfir liqaumie fa'innahum la ya'lamoona.

426. *Abdullah Ibn Mas'ood* says that Apostle of Allah was relating the incident of the life of a Prophet. The scene presented by him is still before my eyes. He said, "For the "Crime" of calling them to faith his people gave him a sound beating so much so that he started bleeding. As for the Prophet's reaction, wiping blood from his face, he was saying, "O Allah! For give this crime of my people (and do not send a visitation to them yet), for they are ignorant of the reality.

—Bukhari

(۴۲۷) عَنْ عَائِشَةَ اَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ اَتٰى عَلَيْكَ يَوْمٌ كَانَ اَشَدَّ مِنْ يَّوْمِ اُحُدٍ؟ قَالَ قَدْ لَقِيْتُ مِنْ قَوْمِكِ وَكَانَ اَشَدُّ مَالَقِيْتُهُ يَوْمَ الْعَقَبَةِ اِذْ عَرَضْتُ نَفْسِيْ عَلٰى ابْنِ عَبْدِ يَالِيْلَ بْنِ عَبْدِ كُلَالٍ، فَلَمْ يُجِبْنِيْ اِلٰى مَا اَرَدْتُّ، فَانْطَلَقْتُ - وَاَنَا مَهْمُوْمٌ - عَلٰى وَجْهِيْ، فَلَمْ اَسْتَفِقْ اِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَاْسِيْ فَنَظَرْتُ، فَاِذَا فِيْهَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِيْ، فَقَالَ اِنَّ اللّٰهَ تَعَالٰى سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوْا عَلَيْكَ، وَقَدْ بَعَثَ اِلَيْكَ مَلَكَ الْجِبَالِ لِتَاْمُرَهُ بِمَا شِئْتَ فِيْهِمْ، فَنَادَانِيْ مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَاَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِيْ رَبِّيْ اِلَيْكَ لِتَاْمُرَنِيْ بِاَمْرِكَ فَمَا شِئْتَ؟ اِنْ شِئْتَ اَطْبَقْتُ عَلَيْهِمُ الْاَخْشَبَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلْ اَرْجُوْ اَنْ يُّخْرِجَ اللّٰهُ مِنْ اَصْلَابِهِمْ مَنْ يَّعْبُدُ اللّٰهَ وَحْدَهٗ لَا يُشْرِكُ بِهٖ شَيْئًا.

(بخاری مسلم)

427. An Ayeshata annaha qaalat linnabiyyi Sallallahu Alaihi Wasal'lama hal ataa alaika yaumun kaana ashadda miyyaumi uhudin? qaala qad laqeetu min qaumiki vakana ashaddu ma laqaituhu yaumal aqabata iz araztu nafsie alabni abdi ya lailabni abdi kulalin, falam yujibni ilaa ma arattu, fantalaqtu—va'ana mahmoomun—alaa vaj hi, falam astafiq illa biqarnis sa'alibi, fara fa'tu rasie fanazartu, fa'iza fieha jibrielu alaihis salaamu, fanadanie, faqaala innallaha ta'alaa sami'a qaula qaumika laka vama raddu alaika, vaqad ba'asa ilaika malak al jibali litamurahu bima shieta fiehim, fana danie mulakul jibali fasallama alayya summa qaalu ya muhammadu innallaha qad sami'a qaula qaumika laka va'ana malakuljibali vaqad ba'asanie rabbi ilaika litamuranie bi'amrika fama shieta? in shieta atbaqtu alaihimul akhshabaini, faqaalan nabiyyu Sallallahu Alaihi Wasallama bal arjoo ayyukhrij allahu min aslabihim mayyabudullaha vahda hu la yushriku bihi shai'an.

427. *'Ayesha* reports that she asked the Prophet, "Have you ever passed through a day whose hardships and misery were greater than that of (the battle of) Uhud"? The Prophet said to her, "O 'Ayesha! Your people, the Quraish, gave me great trouble, and the day of hardest trial and trouble was the day of 'Uqabah when I presented myself to *Ibn Abd Yaleel* son of Abd Kalal. But what I wanted of him (entering the fold of Islam) he refused outright. Dejected in spirit and in a sad plight, I left the place and when I arrieved at Qarn-al-Tha'lib my grief got a little mitigated, I lifted my eyes heavenward and saw Jibril there. He called out to me saying, "Allah the Exalted, has heard everything that passed between you and your people...... your offer of Faith to them and their response to your message. And Allah has sent the angel placed in charge of the mountains. You may order him what you please. He will obey your orders relating to the rejectors of the Faith. Then the angel of the mountain called out and greeted me saying, "O Muhammed (Sallallahu Alaihi Wasal'lam)! Allah has heard all that your people said to you, I am in charge of the management of mountains, and my Lord has sent me to you so that you may order me what you like. So please tell me what are your commands. If you like I can bring together the hills on both sides of this valley so that those living in it (the valley) may be pulverised". The Prophet said, "No. Rather I hope that out of

their progeny there will be people who will worship Allah and not give Him partners".

—*Bukhari, Muslim*

Exposition: The day of 'Uqabah means the day the Prophet visited *Ta'if*. In this city the leaders of Quraish were engaged in leather business on a large scale. The people of *Ta'if* and the Quraishites of Makkah were closely related. When the Prophet despaired of Makkaans he visited *Ta'if*, hoping that the seed of Truth may take root there. But Ibn Abd Yaleel, set ruffians and street urchins after him who pelted stones at him until he fell unconsious bleeding all over.

When a people has rejected the call of a Prophet to Truth, they become deserving of Allah's wrath and visitation from Him. But the Prophet of Allah seldom despairs of them. He goes on with his missionery work among his people and prays all the time to Allah that he should grant the rejectors further respite and not destroy them. May be they accept Islam tomorrow. When the angel of retribution said to him that at his bidding he could bring together the two Makkan mountains, Abu Qubais and Jabal Ahmar and crush them to pulp, the Prophet said, "Let me preach to my people. It is possible for them to accept Islam in future, and who knows their progeny may be upholders of the unity of Allah, not ascribing partners to Him".

This is the pattern of work, the model to be kept in view, by those who have taken upon themselves the heavy responsibiliy and the onerous task of extolling the word of Allah. Without unending patience and affection for fellow-beings the tiring struggle for exaltation of the faith and establishment of the Divine Order cannot succeed.

8. SOME FACTS FROM THE LIVES OF HOLY COMPANIONS: THOUGHTFULNESS ABOUT THE ACCOUNTABILITY, HEREAFTER, DEVOTIONAL ACTS, ACTS OF CHARITY, AUSTERITY & SACRIFICES IN STRIVING THE WAY OF ALLAH

(۴۲۸) عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعْمَ الرَّجُلُ عَبْدُ اللّٰهِ لَوْ كَانَ يُصَلِّيْ مِنَ اللَّيْلِ، قَالَ سَالِمٌ فَكَانَ عَبْدُ اللّٰهِ بَعْدَ ذٰلِكَ لَا يَنَامُ مِنَ اللَّيْلِ اِلَّا قَلِيْلًا.

(بخاری، مسلم)

428. An Salimibni Abdillahi Umara an abiehi annan nabiyya Sallal- lahu Alaihi Wasal'lama qaala nimar rajulu Abdullahi lau kaana yusalli minallaili, qaala saalimun fakaana Abdullahi ba'da zaalika la yanamu minallaili illa qaleela.

428. *Saalim* reports from his father, *Abdullah Ibn 'Umar* that the Prophet said, "Abdullah is a very good person. If only he got up for *Tahajjud* prayer!" Saalim says, "After this remark of the Prophet my father slept only for a short time during the night".

—Bukharim Muslim

(۴۲۹) اِنَّ فُقَرَاءَ الْمَهَاجِرِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجٰتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ، فَقَالَ وَمَا ذَاكَ؟ فَقَالُوْا يُصَلُّوْنَ كَمَا نُصَلِّيْ، وَيَصُوْمُوْنَ كَمَا نَصُوْمُ، وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ، وَيَعْتِقُوْنَ وَلَا نَعْتِقُ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَلَا اُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهٖ مَنْ سَبَقَكُمْ وَتَسْبِقُوْنَ بِهٖ مَنْ م بَعْدَكُمْ، وَلَا يَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟ قَالُوْ بَلٰى يَارَسُوْلَ اللّٰهِ، قَالَ تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتَحْمَدُوْنَ دُبُرَ كُلِّ صَلٰوةٍ ثَلَاثًا وَثَلٰثِيْنَ مَرَّةً، فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوْ سَمِعَ اِخْوَانُنَا اَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوْا مِثْلَهٗ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ فَضْلُ اللّٰهِ يُوْتِيْهِ مَنْ يَّشَاءُ.

(مسلم، ابو ہریرہؓ)

429. Inna fuqara'al mahajiriena atau Rasulallahi Sallallahu Alaihi Wasal'lama faqaalu zahaba ahlud dusuri biddarajatil ulaa vannaeemil muqeemi, faqaala vama zaka? faqalu yusalloon kama nusalli, vaya sumoona kama nasoomu, vayatasad daqoona vala natasaddaqu, vaya'tiqoona vala na'tiqu, faqala rasu'lullahi Sallallahu Alaihi Wasal'lama afala u'allimukum, shai'an tudrikoona bihi min sabaqakum val tasbiqoona bihi mam ba'dakum, vala yakoonu ahadun afzala minkum illa man sana'a misla ma sanatum? qaalu balaa ya Rasu'lallahi qaala tusabbihoona vatukabbir oona vatahmadoona daboora kulli salaatin salasan vasalaseena marratan, faraja'a fuqara'ul muhajireena ilaa rasu'lillahi Salla llahu Alaihi Wasal'lama, faqaala sami'a ikhwanuna ahlul amvaali bima fa'alna fafa'aloo mislahu faqala rasulallahi Sallallahu Alaihi Wasallama zaalika fazlullahi yootiehi mayyasha'u.

429. *Abu Hurairah* said that out of the migrants from Makkah those who were poor and indigent (unable to spend in the way of Allah) came to the Prophet and said, "Abiding prosperity and high ranks are the share of the rich (and we are, as it were, deprived)". The Prophet asked them, "How can you say that"? They replied, "We offer prayers so do they. We observe fasts, they too fast. (In devotional acts involving physical effort and hardship, both, of us are equal). But they spend their substance in the way of Allah and we cannot. They free slaves with their wealth and we don't have access to it". The Prophet after listening to their plea, said to them, "Shall I not tell you something with which you will come up with those who are ahead and remain ahead of those following you. And only those shall excell you who do the same that you do". The Prophet instructed them to make a habit of saying after every obligatory prayer, *Subhan-Allah* (Glory to Allah) 33 times, *Allahu-Akbar* (Allah is Greatest) 33 times and *Alhamdu-Lillah* (Praise be to Allah) 33 times. (So they went away satisfied and started with it

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1. Some of the companions of the Prophet had put themselves at the disposal of the Prohphet for the whole time service to Islam. The had no houses of their won and were stationed in a portion of the countryard of the Prophet's mosque raised as platform or Suffah, and hence the name As'hab-e-suffa or companions of the platform.

They spent all their in learning their faith from the Prophet and also used to run errands including teaching of Faith to the fresh entrants to the rank of Islam outside Madinah and also petty excursions and short homes. In some of these mission they had lost their homes. In some of these missions they had lost their lives also due to foul play on the part of some cunning hypocrites.

Since they had no time to earn their own livelihood, they were fed by the Prophet and philanthropists of the Muslim society, themsevles in no enviable position financially going without food for days, To cover their nakedness they had a small sheet or rough blanket hanging down their necks and held with both hands for fear of becoming naked. Their privation and hardships during the early days of the madinite phase of the Prophet's mission, despite the Prophet's relief to them from a mere trickle of the occasional spoils, on priority basis (his own consorts and daughter often ignored) were touching indeed. But they stood firm like rocks, facing all the trial trials and tribulations like men-----particularly those dedicated to a mission. Their condition could be ameliereted only after extensive conquests outside the Arabia peninsula spelled and atomosphere of general prosperity.

This was the first ever Islam University and produced so many wonderful gems of exquicite lustre, to whom the Ummah is indebted for their gloroius services to the cause of Islam under the most trying conditions. May Allah be pleased with them and all the companions of the Prohpet (P.B.U.H.).

as instructed). When those better off learnt that the Prophet had taught their Muhair brethren this tasbeeh (Glorification of Allah) they too a adopted it. When the poor Muhajirs came to the Prophet once again and infromed him that their rich brethren too had taken it up. The Prophet said to them. "This is Allah's beneficence. He gives it to whomsoever He likes".

—Muslim, Abu Hurairah

Exposition: This report brings to light the fact how eager was the party organized and trained by the Prophet to advance as much as possible on the path of their Faith and to attain a high ranking position in the life Hereafter. And we also learn from it that those who have not the means to spend in the way of Allah can make up the deficiency by means of remembrance of Allah and supplication. And incidentally we learn that redemption of slaves from the curse of slalvery and to bring them to the level of free humanity is a very good deed worthy of great reward.

This tradition puts the number of the words Allah-o-Akbar (Magnifying Allah) at 33. In another tradition it is 34. Our pious ancestors had adopted the latter whereby the words of Tasbeeh add up to 100 in stead of 99 on the basis of this report. Some other tradtions have put the words of each separate constituents of Tasbeeh at 10 (and the total at 30).

(۴۳۰)جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ مَجْهُوْدٌ، فَاَرْسَلَ اِلٰى بَعْضِ نِسَائِهٖ فَقَالَتْ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ مَا عِنْدِيْ اِلَّا مَاءٌ ثُمَّ اَرْسَلَ اِلٰى اُخْرٰى، فَقَالَتْ مِثْلَ ذٰلِكَ حَتّٰى قُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ، لَاوَالَّذِيْ بَعَثَكَ بِالْحَقِّ مَا عِنْدِيْ اِلَّا مَاءٌ، فَقَالَ مَنْ يُّضِيْفُ هٰذِهِ اللَّيْلَةَ؟ فَقَالَ رَجُلٌ مِّنَ الْاَنْصَارِ اَنَا يَارَسُوْلَ اللّٰهِ فَانْطَلَقَ بِهٖ اِلٰى رَحْلِهٖ، فَقَالَ لِاِمْرَاَتِهٖ اَكْرِمِيْ ضَيْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَفِيْ رِوَايَةٍ قَالَ لِاِمْرَاَتِهٖ هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ لَا اِلَّا قُوْتُ صِبْيَانِيْ قَالَ فَعَلِّلِيْهِمْ بِشَيْءٍ وَاِذَا اَرَادُوْا الْعَشَاءَ فَنَوِّمِيْهِمْ، وَاِذَا دَخَلَ ضَيْفُنَا فَاَطْفِئِي السِّرَاجَ وَاَرِيْهِ اَنَّا نَاْكُلُ فَقَعَدُوْا وَاَكَلَ الضَّيْفُ وَبَاتَاطَاوِيَيْنِ، فَلَمَّا اَصْبَحَ غَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ عَجِبَ اللّٰهُ مِنْ صَنِيْعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ.

(بخاری ومسلم، ابو ہریرہؓ)

430. Ja'a rajulun ilan nabiyyi Sallallahu Alaihi Wasal'ama faqaala innie majhoodun, fa'arsala ilaa ba'zi nisa'ihi faqalat

vallazie ba'asaka bilhaqqi ma indie illa ma'un, summa arsala ilaa ukhraa, faqaalat misla zaalika hatta qulna kulluhunna misla zaalika, lavallazie ba'saka bilhaqqi ma indie illa ma'un, faqaala mayyuziefu haazihil laitalata? faqaala rajulum minal ansair ana ya Rasulallahi fa'antalaqa bihi ilaa rahlihi, faqaala liamra'atihi akramie zaifa rasu'lillahi Sallallahu Alaihi Wasal'lama, vafie rivayatin qaala liamra'atihi hal indaki shai'un? qaalat la illa quutu sibyanie qaala fa'allilihim bisha'in va'iza aradul asha'i fanavvimihim bishai'in va'iza dakhala zaifuna fa'atfi'issiraja va'ariehi anna nakulu faqa'adu va'akalaz'zaifu vabatata viyaini, falamma asbaha ghada alaan nabiy yi Sallallahu Alaihi Wasal'lama faqaala laqad ajiballahu min sanie'ikuma bizaifikumal lailata.

430. *Abu Hurairah* reports that a certain person came to the Prophet and said, "I am ill at ease due to hunger". The Prophet sent somebody to one of his consorts to bring something to eat if she had any. Her reply was that there was nothing save water in the house. This enquiry was repeated with another wife and got the same disappointing answer, until all of them related the same sad story. Then he turned to those around (the companions) and said, "Who is going to feed this guest of mine to night"? One of them from Ansar took over the responsibility of feeding him. So he took the guest home with him and said to his wife, "He is the guest of the Prophet. Entertain him. Have you anything that you can give him"? She said, "No. Nothing except a little food for the children. And they have not taken it yet". The Ansari gentleman said to her, "Entertain them with something and diverting their attention from food, coax them to sleep. And when the guest comes in for food, put off the light (oil lamp) and by some strategem make him understand that we too are partaking of food with him. So all of them sat to eat. The guest ate and fully satisfied his hunger, but these two, man and wife went without food that night. In the morning when this Ansari gentleman met the Prophet he said, "What you two husband and wife, did to entertain the guest, Allah was highly pleased with it".

—Bukhri, Muslim, Abu Hurairah

Exposition: The person who had come to the Prophet was very uneasy due to pangs of hunger gnawing at his stomach. It was for this reason that he was given preference over the

children since they were given something and were put to bed. The parents were sure they would not die of hunger during the night. Anyway, the guest of the Prophet entrusted to their care had preference. But this is not so easy unless one has the passion for sacrifice in full play. From this point of view this is a rare example of sacrifice that a person has just enough food for his own need and yet he gives priority to a person whom he finds in greater need. He feeds a hungry mouth and denies food to himself.

The Quranic verse refering in general terms to such rare sacrifices as the one mentioned above, is the following:

"...... but give them preference over themselves even though poverty was their own lot". (Q. LIX : 9) The Prophet giving the glad tidings to the Ansari gentleman was probably informed about Allah's approval of this generous act by Jibril the next morning or the same night.

(۴۳۱)عَنْ خَبَّابِ بْنِ الْاَرَتِّ قَالَ هَاجَرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهِ وَسَلَّمَ نَلْتَمِسُ وَجْهَ اللّٰهِ تَعَالٰى فَوَقَعَ اَجْرُنَا عَلَى اللّٰهِ، فَمِنَّا مَنْ مَّاتَ لَمْ يَاكُلْ مِنْ اَجْرِهٖ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ اُحُدٍ وَّتَرَكَ نِمرَةً، فَكُنَّا اِذَا غَطَّيْنَا رَاْسَهٗ بَدَتْ رِجْلَاهُ، وَاِذَ غَطَّيْنَا رِجْلَيْهِ بَدَارَاْسُهٗ فَاَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُّغَطِّىَ رَاْسَهٗ وَنَجْعَلَ عَلٰى رِجْلَيْهِ شَيْئًا مِّنَ الاِذْخِرِ، وَمِنَّا مَنْ اَيْنَعَتْ لَهٗ ثَمَرَتُهٗ فَهُوَ يَهْدِبُهَا.

(بخاری،مسلم)

431. An Khabbabibnil Aratti qaala hajarna ma'a Rasulillahi Sallallahu Alaihi Wasal'lama naltamisu vajhallahi ta'alaa favaqa'a ajruna alallahi, faminna mam mata lam yakul min ajrihi shai'an, minhum Mus'abub nu Umairin, qutila yauma Uhudin vataraka namiratan, fakunna iza ghattaina ra'sahu badat rijlahu, va'iza ghattaina jijlaihi badarasuhu fa'amrana Rasulullahi Sallallahu Alaihi Wasal'lama un nughattiya ra'sahu vanaj'ala alarijlaihi shai'am minal izkhiri, vaminna man aina'at lahu samaratuhu fahuwa yahdibuha.

431. *Khabbab* says, "We migrated from Makkah seeking pleasure of Allah and came to Madinah with the Prophet. Some of us died. They got nothing by way of worldly reward. *Mus'ab bin 'Umair* was one such person. He fell to the sword of the

enemy in the battle of Uhud. He had nothing on his body more than a thick blanket to cover his nakedness. And that became his shroud also. But it was not enough to cover his body in its entirety. If the head was covered, the feet remained exposed and vice versa. Seeing it, the Prophet directed us to cover his head with his sheet and the exposed feet to be covered with a locally growing fragrant grass *Izkhir*. And some of the migrants are those who have received the reward of their sacrifices for the Faith in the life of this world also and they are enjoying it".

—*Bukhari, Muslim*

Exposition: Mus'ab bin 'Umair was the scion of a very prosperous family of Makkah. He lived a life of ease and luxury. He had well-bred fine steeds for riding morning and evening and costly costumes for various occasions which he changed several times a day. But when the truth of the message of the Prophet dawned upon him, he made all possible haste in accepting it. He plunged headlong into this severely persecuted movement, totally oblivious of grave dangers to life, honour and property of which he was not any the less conscious. He had been a spectator of all that had been happening to the believers.

Comparing his life before he entered the fold of Islam and after that, often brought tears to the eyes of the least sentimental person the Prophet, but Mus'ab himself never reminisced the past life of luxury and comfort, Never a word of complaint escaped his lips.

(۴۳۲) عَنْ اَبِیْ هُرَیْرَةَ قَالَ، لَقَدْ رَأَیْتُ سَبْعِیْنَ مِنْ اَهلِ الصُّفَّةِ مَامِنْهُمْ رَجُلٌ عَلَیْهِ رِدَاءٌ، اِمَّا اِزَارٌ وَّاِمَّا کِسَاءٌ، قَدْ رَبَطُوْا فِیْ اَعْنَاقِهِمْ، فَمِنْهَامَایَبْلُغُ نِصْفَ السَّاقَیْنِ، وَمِنْهَا مَا یَبْلُغُ الْکَعْبَیْنِ، فَیَجْمَعُهُ بِیَدِهٖ کَرَاهِیَةَ اَنْ تَبْدُ وَعَوْرَتُهٗ.

(بخاری)

432. An Abie Hurairata qaala, laqad ra'aitu sab'eena min ahlis suffati ma minhum raju lun alaihi rida'un, imma izaruv va'imma kisa'un, qadra batoo fie a'naqihim, famin hama yablughu nisfas'saqain, vaminha ma yablughul ka'baini. fayajma'uhu biyadihi karahiyata un tabdu va'auratuhu.

432. Abu Hurairah says, "I have seen seventy person from Ashab Suffah (companions of the platform) in this condition that not one of them had a sheet which could completely cover his mankedness. They had a piece of cloth worn round the waist or a rough blanket hung from the neck coming down to the upper part of their shins, seldom to the ankles. They held it with both hands for fear of exposing their private parts".

—*Bukhari*

(۴۳۳)عَنْ اَبِیْ هُرَیْرَةَ قَالَ...... فَلَبِثَ عِنْدَ هُمْ اَسِیْرًا حَتّٰی اَجْمَعُوْا عَلٰی قَتْلِهٖ فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوْسٰی یَسْتَحِدُّ بِهَا فَاَعَارَتْهُ فَدَرَجَ بُنَیٌّ لَّهَا وَهِیَ غَافِلَةٌ حَتّٰی اَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهٗ عَلٰی فَخِذِهٖ وَالْمُوْسٰی بِیَدِهٖ فَفَزِعَتْ فَزَعَةً عَرَفَهَا خُبَیْبٌ، فَقَالَ اَتَخْشَیْنَ اَنْ اَقْتُلَهٗ؟ مَا كُنْتُ لِاَفْعَلَ ذٰلِكَ قَالَتْ وَاللّٰهِ مَارَاَیْتُ اَسِیْرًا خَیْرًا مِّنْ خُبَیْبٍ.
(بخاری)

433. An Abie Hurairata qaala, falabisa inda hum aseeran hatta ajma'u alaa qatlihi fasta'ara mim ba'zi banatil harisi musaa yastahiddu biha fa'arathu fadaraja bunayyul laha vahiya ghafilatun hatta atahu, favajadat'hu mujlisahu alaa fakhizihi valmusaa biyadihi fafazi'at faza'atan arafaha khubaibun, faqaala atakhshaini an aqtuluhu? ma kuntu li'afala zaalika qaalat vallahi ma ra'aitu aseeran khairam min khubaibin,

433. *Abu Hurairah* said...... Khubaib stayed with Banu Harith as their captive until they decided upon his execution (for Khubaib had killed Harith in the battle of Badr). When Khubaib came to know of it, he requested one of the girls to lend him a razor for undershave. She gave it to him. Meanwhile her child approached him. She was busy and had not seen the child going over to him. Khubaib endearingly lifted the child and put him on his thigh. When she noticed it she was mighty afraid that the captive (to be shortly executed) might kill her child. Khubaib discerned it and said to her, "You are afraid that I shall murder your child. No. I can never do it. (Islam does not allow murder of children)". That woman used to say afterwards that she had never seen a captive of better moral character than Khubaib.

—*Bukhari*

Exposition: This is part of a lengthy tradition in which the story of Khubaib's captivation and his martyrdom at the hands of his captors has been related. Khubaib knew only too well that they were going to kill him. Under these conditions the child of the enemy came to him whom he could easily slaughter. But he reassured the apprehensive mother that he could not do so, since the Faith he had embraced did not allow murder of children. How true was the verdict of that woman when she said that she had never seen a nobler soul than their captive, Khubaib.

When they took Khubaib to the place of execution he neither shed tears nor became crazy with thoughts of his helplessness. All that he said was, "When I am being killed in a state of firmness on Islam, I care little on which side I fall dead. Whatever is going to happen to me is for the pleasure of Allah and for the Faith. So what do I care how many pieces my body is cut into".

(٣٣٤) إِنَّ عَائِشَةَ حُدِّثَتْ اَنَّ عَبْدَاللّٰهِ بْنَ الزُّبَيْرِ قَالَ فِيْ بَيْعٍ اَوْعَطَاءٍ اَعْطَتْهُ عَائِشَةُ "واللّٰهِ لَتَنْتَهِيَنَّ عَائِشَةُ اَوْ لَاَحْجُرَنَّ عَلَيْهَا قَالَتْ اَهُوَ قَالَ هٰذَا؟ قَالُوْا نَعَمْ، قَالَتْ هُوَلِلّٰهِ عَلَيَّ نَذْرٌ اَنْ لَّا اُكَلِّمَ ابْنَ الزُّبَيْرِ اَبَدًا، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ اِلَيْهَا حِيْنَ طَالَتِ الْهِجْرَةُ فَقَالَتْ لَاوَاللّٰهِ لَا اُشَفِّعُ فِيْهِ اَبَدًا وَّلَا اَتَحَنَّثُ اِلٰى نَذْرِيْ، فَلَمَّا طَالَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَبْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ الْاَسْوَدِبْنِ عَبْدِ يَغُوْثَ وَقَالَ لَهُمَا اَنْشُدُ كُمَا اللّٰهَ لَمَا اَدْ خَلْتُمَانِيْ عَلٰى عَائِشَةَ، فَاِنَّهَا لَايَحِلُّ لَهَا اَنْ تَنْذِرَ قَطِيْعَتِيْ، فَاَقْبَلَ بِهِ الْمِسْوَرُوَعَبْدُ الرَّحْمٰنِ حَتّٰى اسْتَاْذَنَا عَلٰى عَائِشَةَ فَقَالاَ السَّلَامُ عَلَيْكِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَنَدْخُلُ؟ قَالَتْ عَائِشَةُ ادْخُلُوْا قَالُوْ كُلُّنَا؟ قَالَتْ نَعَمْ، اُدْخُلُوْا كُلُّكُمْ وَلَاتَعْلَمُ اَنَّ مَعَهُمَاابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوْ دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَاعْتَنَقَ عَائِشَةَ وطَفِقَ يُنَاشِدُهَا وَيَبْكِيْ، وَطَفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمٰنِ يُنَاشِدَانِهَا اِلَّا كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُوْلَانِ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم نَهٰى عَمَّا قَدْ عَمِلْتِ مِنَ الْهِجْرَةِ، وَلَا يَحِلُّ لِمُسْلِمٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ فَلَمَّا اَكْثَرُوْا عَلٰى عَائِشَةَمِنَ التَّذْكِرَةِ وَالتَّحْرِيْجِ طَفِقَتْ تُذَكِّرُهُمَاوَتَبْكِيْ وَتَقُوْلُ اِنِّيْ نَذَرْتُ وَالنَّذْرُ شَدِيْدٌ

فَلَمْ يَزَالَا بِهَا حَتّٰى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَاَعْتَقَتْ فِيْ نَذْرِهَا اَرْبَعِيْنَ رَقَبَةً وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذٰلِكَ فَتَبْكِيْ حَتّٰى تَبُلَّ دُمُوْعُهَا خِمَارَهَا.

(بخاری، عوف بن مالکؓ)

434. Inna Ayeshata huddisat anna Abdallahibnaz Zubairi qaala fie bai'in auata'in a'tathu Ayeshatu "vallahu latantahiyanna Ayeshatu aula ahjaranna alaiha qaalat ahuwa qaala haaza? qaalu na'ama, qaalat huwa lillahi alayya nazrun alla ukallimabnaz zubairi abadan, fastashfa'ubnuz zubairi ilaiha heena taalatil hijratu faqaalat la vallahi la ushaffi'u fiehi abadav vala atahanassu ilaa nazrie, falamma tala alabniz zubairi kallamal misvarabna makhramata va'abdar rahmanib nil aswadibni abdi yaghusa vaqaala lahuma ansudu kumallahu lama adkhaltumani alaa Ayeshata, fa'inna la yahillu laha un tanzira qati'ati, fa'aqbala bihil misvaruva Abdur'rah mani hattas ta'zana alaa Ayeshata faqaalas salaamu alaiki varahmatullahi vabarakatuhu anadkhulu? qaalat Ayeshatud khulu, qaalu kulluna? qaalat na'am, udkhulu kullukum vala ta'lamu anna ma'humabnaz zubairi, falamma dakhalu dakhalabnuz zubairil hijaba, fa'atanaqa Ayeshata vatafiqa yunash iduha vayabki, vatafiqal misvaru va'abdur'ra hmani yunashidaniha illa kallamathu vaqabilta minhu, vayaqoolani innan nabiyya Sallallahu Alaihi Wasal'lam nahaa amma qad amilti minalhijrati, vala yahillu limuslimin ayyahjuru akhahu fauqa salasi layalin falam ma aksaru alaa Ayeshata minat'tazkirati vat'tahreeji tafiqat tuzakkiruhuma vatabkie vataqoolu innie nazartu vannazru shadeedun falam yazala biha hatta kallamatibnaz zubairi, va'ataqat fie nazriha arba'eena raqab atan vakanat tazkuru nazraha ba'da zaalika fatabkie hatta tabulla dumo'uha khimaraha.

434. 'Auf bin Malik reports that some people went to Ayesha and said to her, "Such and such thing that you have sold or bestowed on somebody, about it Ibn Zubair (nephew of Ayesha) says that if his maternal aunt did not mend her ways he would put checks on her (whatever she receives from *Baitul-ul-mal* or public exchequer, he would stop and allow her only bare maintenance"). 'Ayeshah said, "Did he say so"? She was told

that he had said it. Then Ayesha said, "I swear by Allah that I shall never speak to Ibn Zubair. And thence forward she severed her relation with Ibn Zubair. When these strained relations continued over a long time, Ibn Zubair tried to use the good offices of some people with 'Ayesha to forgive him and establish normal relations once again. But she did not agree to any patch up and said, "I shall not listen to any one's intercession on behalf of Ibn Zubair, nor violate my oath in this matter. This state of affairs was extremely painful for Ibn Zubair. So this time he asked Miswar bin Makhrama and Abdur Rahman bin Aswad under oath to somehow manage to take him to 'Ayesha. "She has severed relations with me under oath and this is not permitted to her by Islam." So Miswar and Abdur Rahman along with Ibn Zubair went to the house of "Ayesha and knocked at the door. They greeted her and sought permission to enter, Ayesha granted them the permission, both of them further asked her, "May we all enter"? She said, "Yes. You may, all of you". She did not know that Ibn Zubair was also with them. When they all got in, Ibn Zubair went to the place where 'Ayesha was sitting behind the curtain. Once there, he fell upon her neck. He was weeping and imploring her for forgiveness of his fault, putting her under oath. On the other side Miswar and Abdur Rahman were also putting her to oath and requesting her to forgive Ibn Zubair and be on speaking terms with him once again. They also reminded her that the Prophet had said that it was not permitted to any believer to remain cut off from a Muslim brother for more than three nights. When this collective pressure was brought to bear upon her, reminding her that she was sinning, she began to weep and said, "I have taken an oath which is a serious matter". But these two (intercessors) continued with their persuation, until she, violating her oath, spoke to Ibn Zubair and freed forty slaves (as atonement). And during the rest of her life whenever she called to mind this mistake she burst into tears, so much so that her scraf became wet".

—Bukhari, 'Auf bin Malik

(٤٣٥)عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ مَمْلُوْكِيْنَ يَكْذِبُوْنَنِيْ وَيَخُوْنُوْنَنِيْ وَيَعْصُوْنَنِي وَاَشْتِمُهُمْ وَاَضْرِبُهُمْ فَكَيْفَ اَنَا مِنْهُمْ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْقِيٰمَةِ يُحْسَبُ مَا خَانُوْكَ وَعَصَوْكَ وَكَذَبُوْكَ وَعِقَابُكَ اِيَّاهُمْ فَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ بِقَدْرِ

ذُنُوبِهِمْ كَانَ كَفَافًا لَا وَعَلَيْكَ، وَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اُقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ، فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي، فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا تَقْرَءُ قَوْلَ اللّٰهِ تَعَالٰى ـ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا، وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حٰسِبِيْنَ." فَقَالَ الرَّجُلُ مَا اَجِدُ لِيْ وَلِهٰؤُلَاءِ شَيْئًا خَيْرًا مِّنْ مُفَارَقَتِهِمْ اُشْهِدُكَ اَنَّهُمْ كُلُّهُمْ اَحْرَارٌ.

(ترمذی)

435. An *Ayeshata* qaalat jaa'a rajulun ilan nabiyyi Sallallahu Alaihi Wasal'lama faqa ala ya Rasulallahi inna lie hamlukeena yakzibunani vayakhununani vaya'sunani va'ashtimuhum va'azribuhum fakaifa ana minhum? faqaala Rasulullahi Sallallahu Alaihi Wasal'lama iza kaana yaumul qiyamati yahsabu ma khanooka va'asauka vakazabooka va'iqabuka iyyahum fa'in kaan iqabuqa iyyahum biqadri zunubihim kaana kafafan la va alaika, va'in kaana iqabuka iyyahum fauqa zunubihim uqtussa lahum minkal fazlu, fatanah'har rajulu vaja'ala yahtifu vayabkie, faqaala lahu Rasulullahi Sallallahu Alaihi Wasal'l ama taqra'u qaulallahi ta'alaa- "vanaza'ul mawazienal qista liyaumil qiyamati fala tuzlamu nafsun shai'an, va'in kaana misqaala habbatim min khardalin ataina biha vakafaa bina hasibeen." faqaalar rajulu maajidu lie valihaa'ulaa'i shai'an khairam mim'mufara qatihim ush'hiduka annahum kulluhum ahraru.

435. 'Ayesha says that a person came to the Prophet and said, "O Apostle of Allah! I have some slaves who tell lies, are guilty of betrayal of trust and disobedience to me, and I scold them and beat them. What will become of me with regard to them"?

The Prophet said, "When Doomsday arrives their Perfidy, disobedience and lies and your punishment inflicted on them, will both be taken into account. If your chastisement just equals their crimes, your are equit with them. And if your punishment is found to be less than their crimes, it will be a credit to your account. However, in case your punishment exceeds their total crimes you will have to pay to the extent of excess.

On hearing this, that person betook himself to a corner and

burst into tears. The Prophet then said to him, "Have you not read in the Qur'an Allah's edict which runs like this:

We shall set up scale of Justice for the Day of Judgement so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed we will bring it (to account): and enough are We to take account.

—(Al-Qur'an XXI: 47)

On hearing it that person said, "Now it would be better for me to severe relations with those slaves. O Apostle of Allah! I hold you witness over it that I have set them free".

— Tirmizi, Ayesha

Exposition: There are many people in the world who beat their servants (and are not in the least worried about it). Why did this person then come to the Prophet? And why did he ask him about his accountability regarding his treatment meted out to his salves? If he had not been full of anxiety for himself in the Hereafter, this question would not have disturbed him at all. Again, on hearing from the Prophet he wept bitterly (and was not calm) until he set all those slaves free, so that this benevolent gesture on his part may become recompense for any possible excess in his dealing with them for their crimes.

9. ANXIETY FOR DOOMSDAY

(٤٣٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ غَزَاوَاتِهٖ، فَمَرَّ بِقَوْمٍ، فَقَالَ مَنِ الْقَوْمُ؟ قَالُوْ نَحْنُ الْمُسْلِمُوْنَ، وَامْرَاَةٌ تَحْضِبُ بِقَدْرِهَا وَمَعَهَا ابْنٌ لَّهَا، فَاِذَا ارْتَفَعَ وَهَجٌ تَنَحَّتْ بِهٖ، فَاَتَتِ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ اَنْتَ رَسُوْلُ اللّٰهِ؟ قَالَ نَعَمْ، قَالَتْ بِاَبِىْ اَنْتَ وَاُمِّىْ اَلَيْسَ اللّٰهُ اَرْحَمَ الرَّاحِمِيْنَ؟ قَالَ بَلٰى، قَالَتْ اَلَيْسَ اللّٰهُ اَرْحَمَ بِعِبَادِهٖ مِنَ الْاُمِّ بِوَلَدِهَا، قَالَ بَلٰى، قَالَتْ اِنَّ الْاُمَّ لَاتُلْقِىْ وَلَدَهَا فِى النَّارِ، فَاَكَبَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِىْ، ثُمَّ رَفَعَ رَاْسَهُ اِلَيْهَا فَقَالَ اِنَّ اللّٰهَ لَايُعَذِّبُ مِنْ عِبَادِهٖ اِلَّا الْمَارِدَ الْمُتَمَرِّدَ الَّذِىْ يَتَمَرَّدُ عَلَى اللّٰهِ وَاَبٰى اَنْ يَّقُوْلَ لَا اِلٰهَ اِلَّا اللّٰهُ.

(مشكوة)

436. An Abdillahibni Umara qaala kunna ma'an nabiyyi Sallallahu Alaihi Wasal'lama fie ba'zi ghazavatihi, famarra biqaumin, faqala manilqaumu? qaalu nahnul muslimo ona, va'amra'atun tahzibu biqadriha vama'a habnul laha, fa'izar tafa'a vahajun tanah'hat bihi, fa'atatin nabiyya Sallallahu Alaihi Was allama faqalat anta rasu'lullahi? qaala na'am, qaalat bi'abie anta va'ummi alaisal lahu arhamar raahimeen? qaala balaa, qaalat alaisallahu arhama bi'ibadihi minalummi bivaladiha, qaala balaa, qaalat innal umma la tulqie valadaha finnari, fa'akkaba, Rasulu llahi Sallallahu Alaihi Wasal'lama yabki, summa rafa'a ra'sahu ilaiha faqaala innal laha la yu'azzibu min ibadihi illal marida al mutamarridal lazie yatamarradu alallahi va'abaa ayyaqoola la ilaaha illallahu.

436. ***Abdullah bin 'Umar*** **reports, "We were on a journey for Jehad with the Prophet. He passed by some people and asked them, "Who are you people"? They said, "We are Muslims". Abdullah says that nearby a woman was cooking food and adding fuel to the hearth was flaring the fire. She had a baby on her lap. When the flames leapt up she moved the baby away from it. When she came to the Prophet and said to him "Are you the Apostle of Allah"? The Prophet said, "Yes, I am". She said, "My parents be sacrificed to you, is not Allah the best of those who show mercy"? The Prophet said, Yes. Why not". She said, "Is not Allah more Merciful to His servannts than a mother is to her child? The Prophet said, "Yes. He is more compassionate to His servants than a mother to her child". On this assurance from the Prophet, the woman said, "But no mother could ever throw her child into fire". Hearing this from her the Prophet bowed his head and began to weep. After a while he raised his head and turning to her said, "Allah shall not torment any but that headstrong, arrogant person who rejected the** ***Kalimah*** **of the unity of Allah (the epitome of the Islamic Faith and Belief.).**

—*Mishkat*

Exposition: Evidently enough this woman was a Muslim and well acqainted with the mercifulness and other attributes of Allah. Why did she then put these questions to the Prophet? The reason is not for to see. the anxiety for the well-being of the Life Hereafter was behind it and uppermost in her mind. Even after

doing all in her power towards that end, she knew that it was not enough to be rewarded with heaven, and stood in great dread of hell. The Prophet told her that hell would be the portion of him who was presented with the message of peace but he haughtily rejected it. She was a believer; why should Allah throw her into hell? Allah will not throw those in hell who entered the fold of Islam and were meeting its demands. For such a thoughtful believing woman the reply of the Prophet was based on practical wisdom.

(۴۳۷) عَنْ عَمْرِوبْنِ الْعَاصِ قَالَ لَمَّا جَعَلَ اللّٰهُ فِی قَلْبِیْ الْإِسْلَامَ اَتَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ، فَقُلْتُ اُبْسُطْ یَمِیْنَکَ فَلاُ بَایِعُکَ، فَبَسَطَ یَمِیْنَهٗ فَقَبَضْتُ یَدِیْ، فَقَالَ مَالَکَ یَا عَمْرُو، فَقُلْتُ اُرِیْدُ اَنْ اَشْتَرِطَ، فَقَالَ تَشْتَرِطُ مَاذَا؟ فَقُلْتُ اَنْ یُّغْفَرَلِیْ، قَالَ اَمَا عَلِمْتَ اَنَّ الْإِسْلَامَ یَهْدِمُ مَاکَانَ قَبْلَهٗ.

(بخاری)

237. An Amaribnil Aasi qaala lamma ja'alallahu fie qalbil islama ataitun nabiyyi Sallallahu Alaihi Wasal'lama, faqultu ubsut yamienaka fala'uba ye'uka, fabasata yamienahu faqabaztu yadie, faqaala malaka ya amru, faqultu ooriedu un ashtarita, faqaala tashtaritu maaza? faqultu ayyughfara lie, qaala ama alimta annal islama yahdimu ma kaana qablahu.

437. *'Amr bin-al-As* says, "When Allah created in me the stimulus for acceptance of Islam, I came to the Prophet, I said to him, "Please extend your hand, I want to take oath of fealty at your hand. But when he extended his hand I withdrew mine. At this he said, "What is that? Why have you withdrawn your hand"? I said to him, I want to condition my Bai'at (oath of fealty)". He asked me, "What is that condition?" I told him, "The condition is that my sins of the past life may be wiped off". The Prophet said, "O 'Amr! Do you not know that Islam demolishes (wipes off) all those sins that a person committed before accepting Islam".

—*Bukhari*

Exposition: What is to be fully understood here is that Islam was presented by the Prophet, Muhammad (Sallallahu Alaihi Wasal'lam) in such a way that they became anxious about their life Hereafter. The past record of deeds of the person accepting

Islam was before his eyes. He must have been ashamed of it. He was sure that the ancestral Faith could be of no avail to him. And also that the life after the termination of the present one is a certainty, and it is that life for which man should be really anxious.

(۴۳۸) عَنْ رَبِيْعَةَبْنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاٰتِيْهِ بِوَضُوْءِهٖ وَحَاجَتِهٖ فَقَالَ سَلْنِيْ فَقُلْتُ اَسْئَلُكَ مُرَافَقَتَكَ فِى الْجَنَّةِ، فَقَالَ اَوْغَيْرَ ذٰلِكَ؟ قُلْتُ هُوَ ذَاكَ، قَالَ فَاَعِنِّىْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ.
(مسلم)

438. An Rabie'atabni Ka'bin qaala kuntu abietu ma'a Rasulillahi Sallallahu Alaihi Was allam fa'atihi bivazoo'ihi vahajatihi faqaala salnie faqultu as'aluka murafaqataka filjann ati, faqaala aughaira zaalika? qultu huwa zaa ka, qaala fa'a'innie alaa nafsika bikasratis sujoodi.

438. *Rabi'ah bin Ka'ab* (the servant of the Prophet) said that he was with the Prophet during the night. I brought water for his ablutions and served other petty needs. One day he (the Prophet) said, "Ask me for something that you like". I said to him, "I want to live with you in heaven". He asked me if there was anything else I wanted"? I replied, "I want nothing else. Only this is my earnest desire". The Prophet then said, "If you want to live in heaven with me, do help me with abundance of your (supererogatory) prayers.

—*Muslim, Rabee'a bin Ka'b*

Exposition: A young man has so many cravings and amibitons and he could ask the Prophet for anything material that he could give him. But no, that was not the pattern of thought of those receiving training at the Prophet's hands. After entering the fold of Islam and receiving the ennobling and life-giving training in his company, all earthly values soon gave way to the heavenly and man's one desire was to be spared the torments of hell and to be rewarded with an abode in heaven. But here in this and so many other cases, in fact one and all, sincere believers, coming in close contact with the Prophet, (enamoured of his sweet, disarming and balanced personality), could not think of separation from him. And living in heaven with him was their most cherished goal.

But in spite of infinite Mercy, the law of divine justice is so candid that it permits of no special privileges to those connected in any capacity with the Prophet. He had declared to his aunt Safiyah that he could do nothing for her. And to his most beloved daughter, Fatimah, he had said, "You may take anything that I have here, but I can do nothing for you in the Hereafter. They should themselves strive for it here". (Tradition No. 42). So this servant of the Prophet, Rabi'ah bin Ka'b, also received a similar reply. For a high-ranking position like that of the company of the Prophet in heaven, he must have a large share of good deeds, abundance of prayers and other acts of charity performed with sincere devotion.

(٤٣٩) عَنْ اَبِىْ قَتَادَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَامَ فِيْهِمْ فَذَكَرَ لَهُمْ اَنَّ الْجِهَادَ وَالْاِيْمَانَ بِاللّٰهِ اَفْضَلُ الاعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ، يَارَسُوْلَ اللّٰهِ اَرَأَيْتَ اِنْ قُتِلْتُ فِىْ سَبِيْلِ اللّٰهِ تُكَفَّرُ عَنِّىْ خَطَايَاىَ؟ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ اِنْ قُتِلْتَ فِى سَبِيْلِ اللّٰهِ وَاَنْتَ صَابِرٌ مُّحْتَسِبٌ مُّقْبِلٌ غَيْرُ مُدْبِرٍ، ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ؟ قَالَ اَرَاَيْتَ اِنْ قُتِلْتُ فِى سَبِيْلِ اللّٰهِ اَتُكَفَّرُ عَنِىْ خَطَايَاىَ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَنْتَ صَابِرٌ مُّحْتَسِبٌ مُّقْبِلٌ غَيْرُ مُدْبِرٍ اِلَّا الدَّيْنَ فَاِنَّ جِبْرِيْلَ قَالَ لِىْ ذٰلِكَ.

(مسلم)

439. An Abi qatadata an'rasu'lillahi Sallallahu Alaihi Wasal'lama annahu qaama fiehim fazakara lahum annal jihada valiamana billahi afzalul amaali, faqama rajulun faqaala, ya Rasulallahi ara'aitain qutiltu fie sabielillahi tukafaru annie khatayaya? faqaala lahu rasu'lullahi Sallallahu Alaihi Wasal'lama na'am in qutilta fie sabielillahi va'anta sabirum muhtasibum muqbilun ghairu mudbirin, summa qaala rasu'lullahi Sallallahu Alaihi Wasal'lama kaifa qulta? qaala ara'aita in qutiltu fie sabielillahi atukaffaru annie khatayaya? faqaala Rasulullahi Sallallahu Alaihi Wasal'lama na'am va'anta sabirum muhtasibum maqbilun ghairu mudbirin illad'daina fa'inna Jibriela qaala lie zaalika.

439. *Qatadah* says about the Prophet that he, in a harangue of his, said, "Belief in Allah and striving in His way with all one's faculties, even laying down his life, if necessarry, are the best deeds". A person from the audience got up and said, "O Apostle of Allah, If I lay down my life in the way of Allah, shall my sins of the psat life be wiped out"? The Prophet said, "Yes. If you fight in the way of Allah, stand your ground firmly and do not run away from the battle field, and all that with the hope of reward only from Allah, and you get killed (in this armed struggle against the upholders of falsehood), all your sins shall be wiped off". After a while the Prophet said, "What did you ask me just now"? He said that he had asked him if fighting in the way of Allah he got killed, could it wipe off his sins of the past life. The Prophet said, "Yes, they will be wiped off if you are patiently persevering in facing the enemy, fight with the intent of reward from Allah and do not run away from the battle field, all your sins shall be wiped off. However, the debt you owe somebody shall not be condoned. Jibril has told me this just now".

—*Muslim, Abu Qatada*

Exposition: When the belief of the Hereafter goes deep down into the heart of man, he is extremely anxious about the remission of his past sins.

The report also highlights the importance of man's obligation to man to which Allah in His infinite mercy and beneficence has attached much greater importance than man's obligation to Himself. That should be cause for greater concern in this behalf . If a person was indebted to another and being solvent he did neither care to pay nor got it remitted, even if he lays down his life in the way of Allah, he cannot escape the accountability of the Hereafter. And then there are things that man makes light of. A foul word to some one, which is soon forgotten, partaking of the most delicious dish in idle conversation......back biting or eating the flesh of a brother—stand there as much on his record as any other due, if not remitted before death.

(۴۴۰) عَنْ اَنَسٍ قَالَ اِنَّکُمْ لَتَعْمَلُوْنَ اَعْمَالًا هِیَ اَدَقُّ فِیْ اَعْیُنِکُمْ مِنَ الشَّعْرِ کُنَّا نَعُدُّهَا عَلٰی عَهْدِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مِنَ الْمُوبِقَاتِ یَعْنِی الْمُهْلِکَاتِ.

(بخاری)

440. An Anasin qaala innakum lata'maloona aamalan hiya adaqqu fie a'yunikum minash' shari kunna na'udduha alaa ahdi Rasulillahi Sallallahu Alaihi Wasal'lama minal moobiqati ya'nilmuhlikaati.

440. *Anas* said to his contemporaries, "You indulge in so many such acts that are lighter than a hair in your estimate (insignificant), but we regarded them deadly sins during the period of the Prophet".

—Bukhari

Exposition: The gravity or otherwise of any action depends on how a person feels about it and how he takes it in the general run. Those who are not careful about minor faults or petty shortcomings soon get inured and go on repeating them without the slightest pangs of conscience. And it is not long before they fall in for grievous sins know as major sins under the Islamic Shari'ah. That is why we have been warned against repetition of minor sins also, which we are told, cummulatively become major sins.

To err and sin is in human nature. His wits get overwhelmed by and surrender to unruly passions and he is easily carried away by them. And he is also forgetful. But so long as he has a feeling of guilt, things can be set right. The greatest loss to man is a loss of this feeling which makes him insensate and he sins with impunity. He becomes a callous, shameless wretch and is doomed.

(٤٤١) إِنَّ رَجُلًا قَالَ يَارَسُوْلَ اللّٰهِ مَتَى السَّاعَةُ؟ قَالَ وَيْلَكَ وَمَا اَعْدَدتَّ لَهَا؟ قَالَ مَا اَعْدَدْتُّ لَهَا اِلَّا اِنِّیْ اُحِبُّ اللّٰهَ وَرَسُوْلَهٗ، قَالَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ، قَالَ اَنَسٌ فَمَا رَاَیْتُ الْمُسْلِمِیْنَ فَرِحُوْا بِشَیْءٍ بَعْدَ الْاِسْلَامِ فَرْحَهُمْ بِهَا.

(بخاری مسلم، انسؓ)

441. Inna rajulan qaala ya Rasulallahi matas sa'atu? qaala vailaka vama a'datta laha? qaala ma a'dattu laha illa innie uhibbullaha varasu lahu, qaala anta ma'a man ahbabta, qaala Anasun fama ra'aitulmuslimeena farihu bishai'in ba'dal islami farahahum biha.

441. *Anas* reports that a man came to the Prophet, "When is the Doomsday to come? The Prophet said to him, "Woe to thee! Hast thou prepared thyself for it"? He said, "I have not done much by way of preparation for it. However, I love Allah and His Apostle". The Prophet said, "Man shall be afforded the company of those he loves". Anas says, "Never after entering the fold of Islam, the believers felt so happy as they did on hearing the glad tidings from the Prophet on this occasion".

—*Bukhari Muslim, Anas*

Exposition: How much advanced were the companions of the Prophet in the field of good deeds, the Qur'an bears ample testimonial to it, saying that Allah was pleased with them and they with him on more than one occasion (Q.V:119, IX: 100, LVIII: 22, LXLVIII : 8) And yet they were anxious about their well-being in the Hereafter. Hearing the glad tidings from the Prophet they must have rejoiced immensely. And such things can be said to such thoughtful persons only. May Allah be pleased with all of them. Amen!

